











# Remarkable Providences

  
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# REMARKABLE PROVIDENCES

## CHAPTER I

### OF REMARKABLE SEA DELIVERANCES

Mr. Anthony Thacker's relation concerning his and his wife's being marvellously preserved alive, when all the ship's company perished. The wonderful preservation of Major Gibbons and his company. Several other remarkable sea-deliverances mentioned by Mr. Janeway, wherein New England men were concerned. Mr. Grafton's preservation. A vessel lately coming from Bristol for New England saved out of great distress at sea. Some providentially met with by a New England vessel in an open boat, many leagues off from any shore, strangely preserved. An account of a remarkable sea-deliverance which happened this present year. Another like unto it which happened above twenty years ago.

**T**HE royal pen of the prophet David hath most truly affirmed, "that they who go down to the sea in ships, that do business in great waters, see the works of the Lord, and his wonders in the deep." And, in special, they see wonders of Divine goodness in respect of eminent deliverances wrought by the hand of the Most High, who stills the noise of the seas, the noise of their waves. It is meet that such providences should be ever had in remembrance, as most of all by the persons concerned in them, so by others, that the God of Salvation, who is the confidence of them that are afar off upon the sea, may have eternal praise.



Many remarkable stories of this kind are to be seen in books already published:—e.g. in Mandelslo's *Travels*; Hackluyt and Linschoten's *Voyages*; Wanley's *History of Caussin's Holy Court*; Mr. Burton's *Treatises*, lately printed; and in Mr. Janeway's *Sea Deliverances*. I shall in this chapter confine myself unto things which have happened either in New England, or wherein New England vessels have been concerned. We shall begin with that remarkable sea-deliverance which Mr. Anthony Thacher did experience at his first coming to New England. A full and true relation whereof I find in a letter directed to his brother, Mr. Peter Thacher, then a faithful minister of Christ in Sarum in England (he was father to my worthy dear friend, Mr. Thomas Thacher, late pastor of one of the churches in this Boston). This letter of Mr. Anthony Thacher to his brother, being written within a few days after that eminent providence happened unto him, matters were then fresh in his memory; I shall, therefore, here insert his narrative in his own words, who expresseth himself as followeth:—

"I must turn my drowned pen and shaking hand to indite the story of such sad news as never before this happened in New England. There was a league of perpetual friendship between my cousin Avery (note that this Mr. Avery was a precious holy minister, who came out of England with Mr. Anthony Thacher) and myself never to forsake each other to the death, but to be partakers of each others misery or welfare, as also of habitation in the same place. Now, upon our arrival in New England, there was an offer made unto us. My Cousin Avery was invited to Marble-head, to be their pastor in due time, there being no church planted there as yet, but a town

appointed to set up the trade of fishing. Because many there (the most being fishermen) were something loose and remiss in their behaviour, my Cousin Avery was unwilling to go thither, and so refusing we went to Newbery, intending there to sit down. But being solicited so often, both by the men of the place and by the magistrates, and by Mr. Cotton and most of the ministers, who alleged what a benefit we might be to the people there, and also to the country and commonwealth at length we embraced it, and thither consented to go. They of Marble-head forthwith sent a pinnace for us and our goods. We embarked at Ipswich, August 11, 1635, with our families and substance, bound for Marble-head, we being in all twenty-three souls, viz., eleven in my cousin's family, seven in mine, and one Mr. William Eliot, sometimes of New Sarum, and four mariners. The next morning, having commended ourselves to God, with cheerful hearts we hoisted sail; but the Lord suddenly turned our cheerfulness into mourning and lamentations; for on the 14th of this August, 1635, about ten at night, having a fresh gale of wind, our sails being old and done, were split. The mariners, because that it was night, would not put to new sails, but resolved to cast anchor till the morning. But before daylight it pleased the Lord to send a mighty a storm, as the like was never known in New England since the English came, nor in the memory of any of the Indians. It was so furious that our anchor came home. Whereupon the mariners let out more cable, which at last slipped away. Then our sailors knew not what to do, but we were driven before the wind and waves. My cousin and I perceived our danger, solemnly recommended ourselves to God, the Lord both of earth and seas, expecting with every

wave to be swallowed up and drowned in the deeps. And as my cousin, his wife, and my tender babes, sat comforting and cheering one the other in the Lord against ghastly death, which every moment stared us in the face, and sat triumphing upon each one's forehead, we were by the violence of the waves and fury of the winds (by the Lord's permission), lifted up upon a rock between two high rocks, yet all was one rock, but it raged with the stroke which came into the pinnacle, so as we were presently up to our middles in water as we sat. The waves came furiously and violently over us, and against us; but by reason of the rock's proportion could not lift us off, but beat her all to pieces. Now look with me upon our distress, and consider of my misery, who beheld the ship broken, the water in her, and violently overwhelming us, my goods and provisions swimming in the seas, my friends almost drowned, and mine own poor children so untimely (if I may so term it without offence), before mine eyes drowned, and ready to be swallowed up, and dashed to pieces against the rocks by the merciless waves, and myself ready to accompany them. But I must go on to an end of this woful relation. In the same room whereas he sat, the master of the pinnacle not knowing what to do, our foremast was cut down, our mainmast broken in three pieces, the fore part of the pinnacle beat away, our goods swimming about the seas, my children bewailing me, as not pitying themselves, and myself bemoaning them; poor souls, whom I had occasioned to such an end in their tender years, when as they could scarce be sensible of death. And so likewise my cousin, his wife, and his children, and both of us bewailing each other, in our Lord and only Saviour Jesus Christ, in whom only we had comfort and cheerfulness, insomuch

that from the greatest to the least of us, there was not one screech or outcry made, but all as silent sheep were contentedly resolved to die together lovingly, as since our acquaintance we had lived together friendly. Now as I was sitting in the cabin-room door, with my body in the room, when lo! one of the sailors, by a wave, being washed out of the pinnace was gotten in again, and coming in to the cabin-room over my back, cried out, 'We are all cast away! the Lord have mercy upon us! I have been washed overboard into the sea, and am gotten in again!' His speeches made me look forth. And looking towards the sea, and seeing how we were, I turned myself to my cousin and the rest, and spake these words: 'Oh, cousin! it hath pleased God to cast us here between two rocks, the shore not far off from us, for I saw the tops of trees when I looked forth.' Whereupon the master of the pinnace looking up at the scuttle-hole of the quarter-deck, went out at it, but I never saw him afterwards. Then he that had been in the sea went out again by me, and leaped overboard towards the rocks, whom afterwards also I could not see. Now none were left in the barque that I knew or saw, but my cousin, his wife and children, myself and mine, and his maid-servant. But my cousin thought I would have fled from him, and said unto me—'Oh, cousin, leave us not, let us die together,' and reached forth his hand unto me. Then I, letting go my son Peter's hand, took him by the hand, and said—'Cousin, I purpose it not, whither shall I go? I am willing and ready here to die with you and my poor children. God be merciful to us, and receive us to himself,' adding these words, 'the Lord is able to help and deliver us.' He replied, saying—'Truth, cousin; but what his pleasure is we know not; I fear we have been too unthankful for former deliverances, but he hath pro-

children and friends, but saw neither, nor any part of the pinnace, where I left them as I supposed. But I saw my wife about a butt length from me, getting herself forth from amongst the timber of the broken barque; but before I could get unto her, she was gotten to the shore; I was in the water after I was washed from the rock, before I came to the shore, a quarter of an hour at least. When we were come to each other, we went and sat under the bank. But fear of the seas roaring, and our coldness, would not suffer us there to remain. But we went up into the land and sat us down under a cedar tree which the wind had thrown down, where we sat about an hour almost dead with cold. But now the storm was broken up, and the wind was calm, but the sea remained rough and fearful to us. My legs were much bruised, and so was my head, other hurt had I none, neither had I taken in much quantity of water; but my heart would not let me sit still any longer, but I would go to see if any more were gotten to the land in safety, especially hoping to have met with some of my own poor children, but I could find none, neither dead nor yet living. You condole with me my miseries, who now began to consider of my losses. Now came to my remembrance the time and manner, how and when I last saw and left my children and friends. One was severed from me sitting on the rock at my feet, the other three in the pinnace; my little babe (ah! poor Peter) sitting in his sister Edith's arms, who to the uttermost of her power sheltered him from the waters, my poor William standing close unto them, all three of them looking ruefully on me on the rock; their very countenances calling unto me to help them, whom I could not go unto, neither could they come at me, neither would the merciless waves

## SEA DELIVERANCES

afford me space or time to use my means at all, either to help them or myself. Oh! I yet see their cheeks, poor silent lambs, pleading pity and help at my hands. Then on the other side to consider the loss of my dear friends, with the spoiling and loss of all our goods and provisions, myself cast upon an unknown land in a wilderness, I knew not where, nor how to get thence. Then it came to my mind how I had occasioned the death of my children, who caused them to leave their native land who might have left them there, yea, and might have sent some of them back again, and cost me nothing. These and such like thoughts, do press down my heavy heart very much. But I must let this pass, and will proceed on in the relation of God's goodness unto me in that desolate island on which I was cast. I and my wife were almost naked, both of us, and wet and cold even unto death. I found a knapsack cast on the shore, in which I had a steel and flint and powder horn. Going further I found a drowned goat, then I found a hat, and my son William's coat, both which I put on. My wife found one of her petticoats, which she put on. I found also two cheeses and some butter, driven ashore. Thus the Lord sent us some clothes to put on, and food to sustain our new lives which he had lately given unto us, and means also to make fire, for in an horn I had some gunpowder, which to my own (and since to other men's) admiration was dry, so taking a piece of my wife's neckcloth, which I dried in the sun, I struck fire, and so dried and warmed our wet bodies, and then skinned the goat, and having found a small brass pot, we boiled some of her. Our drink was brackish water. Bread we had none. There we remained till the Monday following. When about three of the clock, in the after

noon, in a boat that came that way, we went off that desolate island, which I named after my name, Thacher's • Woo; and the rock, Avery his Fall: to the end that their fall and loss, and mine own, might be had in perpetual remembrance. In the isle lieth buried the body of my cousin's eldest daughter, whom I found dead on the shore. On the Tuesday following, in the afternoon, we arrived at Marble-head."

Thus far is Mr. Thacher's relation of this memorable providence. We proceed to some other:

Remarkable was that deliverance mentioned both by Mr. Janeway and Mr. Burton, wherein that gallant commander, Major Edward Gibbons, of Boston, in New England, and others were concerned. The substance of the story is this:—A New England vessel going from Boston to some other parts of America, was, through the continuance of contrary winds, kept long at sea, so that they were in very great straits for want of provision; and seeing they could not hope for any relief from earth or sea, they apply themselves to heaven in humble and hearty prayers; but no calm ensuing, one of them made this sorrowful motion, that they should cast lots, which of them should die first to satisfy the ravenous hunger of the rest. After many a sad debate, they come to a result, the lot is cast, and one of the company is taken, but where is the executioner to be found to act this office upon a poor innocent? •It is death now to think who shall act this bloody part in the tragedy. But before they fall upon this involuntary execution, they once more went unto their prayers; and while they were calling upon God, he answered them, for there leaped a mighty fish

into the boat, which was a double joy to them, not only in relieving their miserable hunger, which, no doubt, made them quick cooks, but because they looked upon it to be sent from God, and to be a token of their deliverance. But alas! the fish is soon eaten, and their former exigencies come upon them, which sink their spirits into despair, for they know not of another morsel. To lot they go again a second time, which falleth upon another person; but still none can be found to sacrifice him: they again send their prayers to heaven with all manner of fervency, when, behold a second answer from above! a great bird alights, and fixes itself upon the mast, which one of the company espies, and he goes, and there she stands till he took her with his hand by the wing. This was life from the dead a second time, and they feasted themselves herewith, as hoping that second providence was a forerunner of their complete deliverance. But they have still the same disappointments, they can see no land; they know not where they are. Hunger increaseth again upon them, and they have no hopes to be saved but by a third miracle. They are reduced to the former course of casting lots; when they were going to the heart-breaking work, to put him to death whom the lot fell upon, they go to God, their former friend in adversity, by humble and hearty prayers; and now they look and look again; but there is nothing. Their prayers are concluded, and nothing appears, yet still they hoped and stayed; till at last one of them espies a ship, which put new life into all their spirits. They bear up with their vessel, they man their boat, and desire and beg like perishing, humble supplicants to board them, which they are admitted. The vessel proves a French vessel—yea, a French pirate.



Major Gibbons petitions them for a little bread, and offers ship and cargo for it. But the commander knows the Major (from whom he had received some signal kindnesses formerly at Boston), and replied readily and cheerfully—“Major Gibbons, not a hair of you or your company shall perish, if it lie in my power to preserve you.” And accordingly he relieveth them, and sets them safe on shore.

Memorable also is that which Mr. Janeway, in his *Remarkable Sea Deliverances*, p. 35, hath published. He there relates, that in the year 1668, a ketch, whereof Thomas Woodbery was master, sailing from New England for Barbadoes; when they came in the latitude 35 deg., because there was some appearance of foul weather, they lowered their sails, sending up one to the top of the mast, he thought he saw something like a boat floating upon the sea; and calling to the men below, they made towards it, and when they came near, it appeared to be a long-boat with eleven men in it, who had been bound for Virginia; but their ship proved leaky, and foundered in the sea, so that they were forced suddenly to betake themselves to their long-boat, in the which they had a capstan-bar, which they made use of for a mast, and a piece of canvas for a sail, so did they sail before the wind. But they having no victuals with them, were soon in miserable distress. Thus they continued five days, so that all despaired of life. Upon the sixth day they concluded to cast lots for their lives, viz., who should die, that the rest might eat him and have their lives preserved. He that the lot fell upon, begged for his life a little longer; and being in their extremity, the wonder-working providence of God was seen, for they met with this New England vessel,

which took them in and saved their lives. An hour after this a terrible storm arose, continuing forty hours, so that if they had not met the vessel that saved them in the nick of opportunity, they had all perished ! and if the New England men had not taken down some of their sails, or had not chanced to send one up to tallow the mast, this boat and men had never been seen by them. Thus admirable are the workings of Divine Providence in the world  
Yet further :

That worthy and now blessed minister of God, Mr. James Janeway, hath published several other *Remarkable Sea Deliverances*, of which some belonging to New England were the subjects. He relates (and I am informed that it was really so) that a small vessel—the master's name Philip Hungare—coming upon the coast of New England suddenly sprang a leak, and so foundered. In the vessel there were eighteen souls, twelve of which got into the long-boat. They threw into the boat some small matters of provision, but were wholly without fire. These twelve men sailed five hundred leagues in this small boat, being by almost miraculous providences preserved therein for five weeks together. God sent relief to them by causing some flying-fish to fall into the boat, which they eat raw, and were well pleased therewith. They also caught a shark, and opening his belly, sucked his blood for drink. At the last the Divine Providence brought them to the West Indies. Some of them were so weak as that they soon died ; but most of them lived to declare the works of the Lord.

Again, he relates that Mr. Jonas Clark, of New England,

going for Virginia, the vessel was cast ashore in the night. They hoped to get their ship off again; to which end the master with some others going in the boat. when they were about sixty fathoms from the shore there arose a great sea, which broke in upon them, and at last turned the boat over. Four men were drowned. Mr. Clark was held under water till his breath was gone, yet, through the good hand of a gracious God, he was set at liberty, and was enabled to swim to the shore, where the providence of God did so overrule the hearts of barbarians, as that they did them no hurt; until at last they were brought safe unto the English plantations. These things have (as was said) been related by Mr. Janeway. I proceed therefore to mention some other sea deliverances. And that notable preservation deserves to be here inserted and recorded, wherein Mr. John Grafton and some others of his ship's company were concerned; who as they were bound in a voyage from Salem in New England, for the West Indies, in a ketch called the Providence, on September 16, 1669, their vessel suddenly struck upon a rock; at the which they were amazed, it being then a dark and rainy night; the force of the wind and sea broke their vessel in a moment. Their company was ten men in number, whereof six were drowned. The master and the mate were left upon the rock. As they sat there the sea came up to their waists. There did they embrace each other, looking for death every moment; and if the tide had risen higher it would have carried them off. By the same rock was one of the seamen, being much wounded and grievously groaning. In the morning they saw an island about half a mile off from them. The rocks were so sharp and cragged that they could not tread upon them with

their bare feet, nor had they shoes or stockings. But they found a piece of tarpauling, which they wrapped about their feet, making it fast with rope yarns ; so getting each of them a stick, they sometimes went on their feet, and sometimes crept, until at last they came to the island, where they found another of their company ashore, being carried thither by a piece of the vessel. <sup>o</sup> Upon the island they continued eight days, four of which they had no fire. Their provision was salt-fish and rain water, which they found in the holes of the rocks. After four days they found a piece of touchwood, which the mate had formerly in his chest, and a piece of flint, with which, having a small knife, they struck fire. A barrel of flour being cast on shore, they made cakes thereof. Now their care was how to get off from the island, there being no inhabitants there. Finding a piece of the mainsail, and some hoops of cask, they framed a boat therewith. Yet had they no tools to build it with. But Providence so ordered, that they found a board twelve feet long, and some nails ; also a box was cast ashore, wherein was a bolt rope needle ; they likewise found a tar-barrel, wherewith they tarred their canvas. Thus did they patch up a boat in fashion like a birchen canoe ; and meeting with some thin boards of ceiling, which came out of the cabin, they made paddles therewith ; so did they venture in this dangerous vessel ten leagues, until they came to Anguilla and St. Martin's, where they were courteously entertained, the people admiring how they could come so many leagues in such a strange kind of boat. Besides all these particulars, which have been declared, information is brought to me concerning some sea preservations which have happened more lately.

There was a small vessel set sail from Bristol to New England, September 22, 1681 ; the master's name William Dutton. There were seven men in the vessel, having on board provisions for three months, but by reason of contrary winds, they were twenty weeks before they could make any land ; and some unhappy accidents fell out, which occasioned their being put to miserable straits for victuals, but most of all for drink. The winds were fair and prosperous until October 28, when they supposed themselves to be gotten 600 leagues westward. But after that, the north-west winds blew so fiercely that they were driven off from the coast of New England, so that, December 12, they concluded to bear away for Barbadoes. But before this, one of their barrels of beer had the head broken out, and the liquor in it lost. They had but seven barrels of water, three of which proved leaky, so that the water in them was lost. When their victuals failed, the providence of God sent them a supply, by causing dolphins to come near to the vessel ; and that still, as their wants were greatest, nor could they catch more than would serve their present turn. But still their misery upon them was great, through their want of water. Sometimes they would expose their vessels to take the rain-water ; but oft, when it rained, the winds were so furious that they could save little or no rain ; yet so it fell out, that when they came near to the latitude of Bermudas they saved two barrels of rain water, which caused no little joy amongst them. But the rats did unexpectedly eat holes through the barrels, so that their water was lost again. Once when a shower of rain fell they could save but a pint, which, though it was made bitter by the tar, it seemed very sweet to them. They divided this pint of

rain-water amongst seven, drinking a thimbleful at a time, which went five times about, and was a great refreshing to them. On January 27, a good shower of rain fell; that so they might be sure to save some water, and not be again deprived thereof by the rats, they laid their shirts open to the rain, and wringing them dry, they obtained seven gallons of water, which they put into bottles, and were, for a time, much refreshed thereby. But new straits come upon them. They endeavoured to catch the rats in the vessel, and could take but three or four, which they did eat, and it seemed delicate meat to their hungry souls. But the torment of their drought was insufferable. Sometimes, for a week together, they had not one drop of fresh water. When they killed a dolphin they would open his belly and suck his blood, a little to relieve their thirst; yea, their thirst was so great that they fell to drinking of salt water. Some drank several gallons, but they found that it did not allay their thirst. They greedily drank their own urine when they could make any. They would go overboard, with a rope fastened to their bodies, and put themselves into the water hoping to find some refreshment thereby. When any of them stood to steer the vessel, he would think a little to refresh himself by daving his feet in a pail of sea-water. In this misery, some of the seamen confessed that it was just with God thus to afflict them, in that they had been guilty of wasting good drink, and of abusing themselves therewith before they came to sea. The divine Providence so ordered, that on February 7, they met with a vessel at sea, which happened to be a Guiny-man; (Samuel Richard, master). Their boat was become leaky, that they could not go aboard, if it had been to save their lives; but the master of the other-

vessel understanding how it was with them, very courteously sent his own boat to them, with ten pieces of Guiny-beef, two ankors of fresh water, and four bushels of Guiny-corn, whereby they were sustained until they arrived at Barbadoes; being weak and spent with their hardships, but within a fortnight they were all recovered, and came the next summer to New England. This account I received from the mate of the vessel, whose name is Joseph Butcher.

Remarkable, also, is the preservation of which some belonging to Dublin, in Ireland, had experienced, whom a New England vessel providentially met, in an open boat, in the wide sea, and saved them from perishing. Concerning which memorable providence, I have received the following narrative: - A ship of Dublin, burdened about seventy tons, Andrew Bennet, master, being bound from Dublin to Virginia: this vessel having been some weeks at sea, onward of their voyage, and being in the latitude of 39, about 150 leagues distant from Cape Cod, in New England, on April 18, 1681, a day of very stormy weather, and a great sea, suddenly there sprang a plank in the fore part of the ship, about six o'clock in the morning; whereupon the water increased so fast in the ship, that all their endeavours could not keep her from sinking above half an hour; so when the ship was just sinking, some of the company resolved to launch out the boat, which was a small one: they did accordingly, and the master, the mate, the boatswain, the cook, two foremast men, and a boy, kept such hold of it, when a cast of the sea suddenly helped them off with it, that they got into it. The heaving of the sea now suddenly thrust them from the

ship, in which there were left nineteen souls, viz., sixteen men and three women, who all perished in the mighty waters, while they were trying to make rafters by cutting down the masts, for the preservation of their lives, as long as might be. The seven in the boat apprehended themselves to be in a condition little better than that of them in the ship, having neither sails nor oars, neither bread nor water, and no instrument of any sort, except a knife and a piece of deal board, with which they made sticks, and set them up in the sides of the boat, and covered them with some Irish cloth of their own garments, to keep off the spray of the sea, as much as could be by so poor a matter. In this condition they drave with a hard wind and high sea all that day and the night following. But in the next morning, about six o'clock, they saw a ketch (the master whereof was Mr. Edmund Henfield, of Salem, in New England) under sail, which ketch coming right with them, took them up and brought them safe to New England. And it is yet further remarkable, that when the ship foundered, the ketch which saved these persons was many leagues to the westward of her, but was, by a contrary wind, caused to stand back again to the eastward, where these distressed persons were, as hath been said, met with and relieved.

Another remarkable sea-deliverance, like unto this last ~~mentioned~~, happened this present year; the relation whereof take as followeth:—A ship called the Swallow, Thomas Welden, of London, master, on their voyage from St. Christopher's towards London, did, on March 23 last, being then about the latitude of 42, meet with a violent storm. That storm somewhat allayed, the ship lying in



the trough of the sea, her rudder broke away; whereupon the mariners veered out a cable, and part of a mast to steer by; but that not answering their expectation, they took a hoghead of water, and fastened it to the cable to steer the ship; that also failing, they laid the ship by, as the seamen's phrase is. And on March 25 an exceeding great storm arose, which made the vessel lie down with her hatches under water, in which condition she continued about two hours; and having much water in the hold, they found no other way to make her rise again but by cutting down her masts: and accordingly her mainmast and her mizzenmast being cut down, the ship righted again. The storm continuing, on March 28 the ship made very bad storage, by reason of the loss of her rudder and masts. The sea had continual passage over her, and one sea did then carry away the larboard quarter of the ship, and brake the side from the deck, so that there was an open passage for the sea to come in at that breach; and, notwithstanding their endeavours to stop it with their bedding, clothes, &c., so much water ran in by the sides of the ship, that it was ready to sink. Now, all hopes of saving their lives being gone, the Divine Providence so ordered, that there appeared a vessel within sight, which happened to be a French ship, bound from St. John de Luce to Grand Placentia, in Newfoundland; this vessel took in the distressed Englishmen, and carried them away to Grand Placentia; from whence the master and sundry of the mariners procured a passage in a ketch bound for Boston in New England. There did they arrive, June 21, 1683, declaring how they had seen the wonders of God in the deep, as hath been expressed.

There was another memorable sea-deliverance like unto these two last. The persons concerned in it being now gone out of the world, I have not met with any who perfectly remember the particular year wherein that remarkable providence happened; only that it was about twenty-two years ago, when a ship (William Laiton, master), bound from Pascataqua, in New England, to Barbadoes, being 250 leagues off from the coast, sprang a leak. They endeavoured what they could to clear her with their pump for fourteen hours. But the vessel filling with water, they were forced (being eight persons) to betake themselves to their boat, taking with them a good supply of bread and a pot of butter; the master declaring that he was persuaded they should meet with a ship at sea that would relieve them: but they had little water, so that their allowance was at last a spoonful in a day to each man. In this boat did they continue thus distressed for nineteen days together. After they had been twelve days from the vessel, they met with a storm which did very much endanger their lives, yet God preserved them. At the end of eighteen days a flying-fish fell into their boat, and having with them a hook and line, they made use of that fish for bait, whereby they caught two dolphins. A ship then at sea, whereof Mr. Samuel Scarlet was commander, apprehending a storm to be near, that so they might fit their rigging, in order to entertain the approaching storm, suffered their vessel to drive right before the wind, and by that means they happened to meet with this boat, full of distressed seamen. Captain Scarlet's vessel was then destitute of provision; only they had on board water enough and to spare. When the mariners first saw the boat, they desired the master not to take the men in,

because they had no bread nor other victuals for them , so that by receiving eight more into their company, they should all die with famine. Captain Scarlet who as after he left using the sea, he gave many demonstrations, both living and dying, of his designing the good of others, and not his own particular advantage only, did at this time manifest the same spirit to be in him , and therefore, would by no means hearken to the selfish suggestions of his men, but replied to them (as yet not knowing who they were)—“ It may be these distressed creatures are our own country men, or if not, they are men in misery, and therefore, whatever come of it, I am resolved to take them in, and to trust in God, who is able to deliver us all ’ Nor did God suffer him to lose anything by this noble resolution. For as in Captain Scarlet’s ship there was water which the men in the boat wanted, so they in the boat had bread and the two dolphins lately caught, whereby all the ship’s company were refreshed. And within few days they all arrived safe in New England .





## CHAPTER II.

### A FURTHER ACCOUNT OF SOME OTHER REMARKABLE PRESERVATIONS.

Of a child that had part of her brains struck out, and yet lived and did well. Remarkable deliverances of some in Windsor. Of several in the late Indian War. The relation of a captive. Skipper How's memorable preservation. Several examples somewhat parallel wherein others in other parts of the world were concerned.

**B**ESIDES those notable Sea Deliverances, which have been in the former chapter related, many other memorable providences and preservations have happened. A multitude of instances to this purpose are now lost in the grave of oblivion, because they were not recorded in the season of them. But such observables as I have been by good hands acquainted with, I shall here further relate.

Remarkable was the preservation and restoration which the gracious providence of God vouchsafed to Abigail Eliot, the daughter of elder Eliot, of Boston, in New England; concerning whom, a near and precious relation of hers informs me, that when she was a child about five years old, playing with other children under a cart, an iron hinge, being sharp at the lower end, happened to strike her head, between the right ear and the crown of her head, and pierced into the skull and brain. The child making an outcry, the mother came, and immediately drew out the

iron, and thereupon some of the brains of her child, which stuck to the iron, and other bits, were scattered on her forehead. Able chyrurgeons were sent for—in special Mr. Oliver and Mr. Prat. The head being uncovered, there appeared just upon the place where the iron pierced the skull, a bunch as big as a small egg. A question arose, whether the skin should not be cut and dilated from the orifice of the wound to the swelling, and so take it away. This Mr. Prat inclined unto, but Mr. Oliver opposed, pleading that then the air would get to the brain, and the child would presently die. Mr. Oliver was desired to undertake the cure; and thus was his operation:—He gently drove the soft matter of the bunch into the wound, and pressed so much out as well he could; there came forth about a spoonful; the matter which came forth was brains and blood (some curdles of brain were white and not stained with blood): so did he apply a plaister. The skull wasted where it was pierced to the bigness of a half-crown piece of silver or more. The skin was exceeding tender, so that a silver plate, like the skull, was always kept in the place to defend it from any touch or injury. The brains of the child did swell and swage according to the tides:—when it was spring-tide her brain would heave up the tender skin, and fill the place sometimes: when it was neap-tide, they would be sunk and fallen within the skull. This child lived to be the mother of two children; and (which is marvellous) she was not by this wound made defective in her memory or understanding.

In the next place we shall take notice of some remarkable preservations which sundry in Windsor in New England have experienced; the persons concerned therein

being desirous that the Lord's goodness towards them may be ever had in remembrance : wherefore a faithful hand has given me the following account :—

Jan. 13, 1670.—Three women, viz., the wives of Lieut Filer, and of John Drake, and of Nathaniel Lomas, having crossed Connecticut river upon a necessary and neighbourly account, and having done the work they went for, were desirous to return to their own families, the river being at that time partly shut up with ice, old and new, and partly open. There being some pains taken aforehand to cut a way through the ice, the three women above said got into a canoe, with whom also there was Nathaniel Bissel and an Indian. There was likewise another canoe with two men in it, that went before them to help them in case they should meet with any distress, which indeed quickly came upon them ; for just as they were getting out of the narrow passage between the ice, being near the middle of the river, a greater part of the upper ice came down upon them, and struck the end of their canoe, and broke it to pieces, so that it quickly sunk under them. The Indian speedily got upon the ice, but Nathaniel Bissel, and the above said women, were left floating in the middle of the river, being cut off from all manner of human help besides what did arise from themselves and the two men in the little canoe, which was so small that three persons durst seldom, if ever, venture in it. They were indeed discerned from one shore, but the dangerous ice would not admit from either shore one to come near them. All things thus circumstanced, the suddenness of the stroke and distress (which is apt to amaze men, especially when no less than life is concerned), the extreme coldness of the weather, it being a sharp season, that persons out of the water were

in danger of freezing, the unaptness of the persons to help themselves, being mostly women, one big with child, and near the time of her travail (who was also carried away under the ice), the other as unskilled and inactive to do anything for self-preservation as almost any could be, the waters deep, that there was no hope of footing, no passage to either shore, in any eye of reason, neither with their little canoe, by reason of the ice, nor without it, the ice being thin and rotten, and full of holes. Now, that all should be brought off safely without the loss of life, or wrong to health, was counted in the day of it a *Remarkable Providence*. To say how it was done is difficult, yet something of the manner of the deliverance may be mentioned. The above said Nathaniel Bissel, perceiving their danger, and being active in swimming, endeavoured, what might be, the preservation of himself and some others; he strove to have swum to the upper ice, but the stream being too hard, he was forced downwards to the lower ice, where, by reason of the slipperiness of the ice, and disadvantage of the stream, he found it difficult getting up; at length, by the good hand of Providence, being gotten upon the ice, he saw one of the women swimming down under the ice, and perceiving a hole, or open place, some few rods below, there he waited, and took her up as she swam along. The other two women were in the river, till the two men in the little canoe came for their relief; at length all of them got their heads above the water, and had a little time to pause, though a long and difficult, and dangerous way to any shore; but by getting their little canoe upon the ice, and carrying one at a time over hazardous places, they did (though in a long while) get all safe to the shore from whence they came.

Remarkable also was the deliverance which John and Thomas Bissel, of Windsor aforesaid, did at another time receive. John Bissel, on a morning, about break of day, taking nails out of a great barrel, wherein was a considerable quantity of gunpowder and bullets, having a candle in his hand, the powder took fire. Thomas Bissel was then putting on his clothes, standing by a window, which though well fastened, was by the force of the powder carried away at least four rods; the partition wall from another room was broken in pieces, the roof of the house opened and split off the plates about five feet down, also the great girt of the house at one end broke out so far, that it drew from the summer to the end most of its tenant. The woman of the house was lying sick, and another woman under it in bed, yet did the divine Providence so order things as that no one received any hurt, excepting John Bissel, who fell through two floors into a cellar, his shoes being taken from his feet, and found at twenty feet distance, his hand and his face very much scorched, without any other wound in his body.

It would fill a volume to give an account of all the memorable preservations in the time of the late war with the Indians.

Remarkable was that which happened to Jabez Musgrove, of Newbery, who, being shot by an Indian, the bullet entered in at his ear, and went out at his eye, on the other side of his head, yet the man was preserved from death, yea, and is still in the land of the living.

Likewise several of those that were taken captive by the Indians are able to relate affecting stories concerning the gracious Providence of God, in carrying them through



many dangers and deaths, and at last setting their feet in a large place again. A worthy person hath sent me the account which one lately belonging to Deerfield (his name is Quintin Stockwell), hath drawn up respecting his own captivity and redemption, with the more notable occurrences of Divine Providence attending him in his distress, which I shall, therefore, here insert in the words by himself expressed. He relateth as follows :—

“In the year 1677, September 19, between sunset and dark, the Indians came upon us, I and another man being together, we ran away at the outcry the Indians made, shouting and shooting at some other of the English that were hard by. We took a swamp that was at hand for our refuge. The enemy espying us so near them, ran after us, and shot many guns at us ; three guns were discharged upon me, the enemy being within three rods of me, besides many other, before that. Being in this swamp that was miry, I slumped in, and fell down, whereupon one of the enemy stepped to me, with his hatchet lifted up to knock me on the head, supposing that I had been wounded, and so unfit for any other travel. I, as it happened, had a pistol by me, which, though uncharged, I presented to the Indian, who presently stepped back, and told me, if I would yield I should have no hurt ; he said (which was not true) that they had destroyed all Hatfield, and that the woods were full of Indians, whereupon I yielded myself, and so fell into the enemy's hands, and by three of them was led away into the place whence first I began to make my flight, where two other Indians came running to us ; and the one lifting up the butt end of his gun to knock me on the head, the other with his hand put by the blow, and said I was

his friend. I was now by my own house, which the Indians burned the last year, and I was about to build up again, and there I had some hopes to escape from them ; they had a horse just by, which they bid me take, I did so, but made no attempt to escape thereby, because the enemy was near, and the beast was slow and dull ; then was I in hopes they would send me to take my own horses, which they did, but they were so frightened that I could not come near to them, and so fell still into the enemy's hands, who now took me and bound me, and led me away, and soon was I brought into the company of captives, that were that day brought away from Hatfield, which was about a mile off ; and here methoughts was matter of joy and sorrow both, to see the company ; some company in this condition being some refreshing, though little help any ways. Then were we pinioned and led away in the night over the mountains, in dark and hideous ways, about four miles further, before we took up our place for rest, which was in a dismal place of wood, on the east side of that mountain. We were kept bound all that night ; the Indians kept waking, and we had little mind to sleep in this night's travel ; the Indians dispersed, and as they went, made strange noises, as of wolves and owls, and other wild beasts, to the end that they might not lose one another, and if followed they might not be discovered by the English.

“About the break of day, we marched again and got over the great river at Pocomtuck river mouth, and there rested about two hours. There the Indians marked out upon trays the number of their captives and slain as their manner is. Here was I again in great danger ; a quarrel arose about me, whose captive I was, for three took me. I thought I must be killed to end the controversy ; so

when they put it to me, whose I was, I said three Indians took me, so they agreed to have all a share in me : and I had now three masters, and he was my chief master who laid hands on me first, and thus was I fallen into the hands of the very worst of all the company, as Ashpelon the Indian captain told me ; which captain was all along very kind to me, and a great comfort to the English. In this place they gave us some victuals, which they had brought from the English. This morning also they sent ten men forth to town to bring away what they could find, some provision, some corn out of the meadow they brought to us upon horses which they had there taken. From hence we went up about the falls, where we crossed that river again ; and whilst I was going, I fell right down lame of my old wounds that I had in the war, and whilst I was thinking I should therefore be killed by the Indians, and what death I should die, my pain was suddenly gone, and I was much encouraged again. We had about eleven horses in that company, which the Indians made to carry burthens, and to carry women. It was afternoon when we now crossed that river ; we travelled up that river till night, and then took up our lodging in a dismal place, and were staked down and spread out on our backs ; and so we lay all night, yea so we lay many nights. They told me their law was, that we should lie so nine nights, and by that time, it was thought we should be out of our knowledge. The manner of staking down was thus : our arms and legs stretched out were staked fast down, and a cord about our necks, so that we could stir no ways. The first night of staking down, being much tired, I slept as comfortably as ever ; the next day we went up the river, and crossed it, and at night lay in Squakheag mea-

dows ; our provision was soon spent ; and while we lay in those meadows the Indians went a hunting, and the English army came out after us : then the Indians moved again, dividing themselves and the captives into many companies, that the English might not follow their tract. At night having crossed the river, we met again at the place appointed. The next day we crossed the river again on Squakheag side, and there we took up our quarters for a long time ; I suppose this might be about thirty miles above Squakheag, and here were the Indians quite out of all fear of the English ; but in great fear of the Mohawks : here they built a long wigwam. Here they had a great dance (as they call it) and concluded to burn three of us, and had got bark to do it with, and as I understood afterwards, I was one that was to be burnt, Sergeant Plimpton another, and Benjamin Wait his wife the third : though I knew not which was to be burnt, yet I perceived some were designed thereunto, so much I understood of their language : that night I could not sleep for fear of next day's work, the Indians being weary with that dance, lay down to sleep and slept soundly. The English were all loose, then I went out and brought in wood and mended the fire, and made a noise on purpose, but none awaked, I thought if any of the English would wake, we might kill them all sleeping ; I removed out of the way all the guns and hatchets ; but my heart failing me, I put all things where they were again. The next day when we were to be burnt, our master and some others spake for us, and the evil was prevented in this place : and hereabouts we lay three weeks together. Here I had a shirt brought to me to make, and one Indian said it should be made this way, a second another way, a third his way ; I told them

I would make it that way that my chief master said ; wherenpon one Indian struck me on the face with his fist ; I suddenly rose up in anger ready to strike again, upon this happened a great hubbub, and the Indians and English came about me : I was fain to humble myself to my master, so that matter was put up. Before I came to this place, my three masters were gone a hunting ; I was left with another Indian. All the company being upon a march, I was left with this Indian, who fell sick, so that I was fain to carry his gun and hatchet, and had opportunity and had thought to have despatched him, and run away ; but did not, for that the English captives had promised the contrary to one another, because if one should run away, that would provoke the Indians, and endanger the rest that could not run away. Whilst we were here, Benjamin Stebbins going with some Indians to Wachuset hills, made his escape from them, and when the news of his escape came we were all presently called in and bound ; one of the Indians, a captain among them, and always our great friend, met me coming in, and told me Stebbins was run away, and the Indians spake of burning us, some of only burning and biting off our fingers bye and bye. He said there would be a court, and all would speak their minds, but he would speak last, and would say, that the Indian that let Stebbins run away was only in fault, and so no hurt should be done us, fear not : so it proved accordingly. Whilst we lingered hereabout, provision grew scarce, one bear's foot must serve five of us a whole day ; we began to eat horse-flesh, and eat up seven in all ; three were left alive and were not killed. Whilst we had been here, some of the Indians had been down and fallen upon Hadley, and were taken by the English, agreed with

and let go again, and were to meet the English upon such a plain, there to make further terms. Ashpalon was much for it, but the Wachuset Sachims, when they came, were much against it, and were for this: that we should meet the English indeed, but there fall upon them and fight them, and take them. Then Ashpalon spake to us English, not to speak a word more to further that matter, for mischief would come of it. When those Indians came from Wachuset, there came with them Squaws, and Children about four-score, who reported that the English had taken Uncas, and all his men, and sent them beyond seas; they were much enraged at this, and asked us if it were true; we said no; then was Ashpalon angry, and said, he would no more believe Englishmen. For they examined us every one apart; then they dealt worse by us for a season than before: still provision was scarce. We came at length to a place called Squaw-Maug river; there we hoped for Sammon, but we came too late. This place I account to be above two hundred miles above Deerfield: then we parted into two companies; some went one way and some went another way; and we went over a mighty mountain; we were eight dayes a going over it, and travelled very hard; and every day we had either snow or rain: we noted that on this mountain all the water run northward. Here also we wanted provision; but at length met again on the other side of the mountain, viz. on the north side of this mountain, at a river that run into the lake, and we were then half a dayes journey off the lake; we stayed here a great while to make canoes to go over the lake; here I was frozen, and here again we were like to starve: all the Indians went a hunting, but could get nothing: divers days they powow'd, but got nothing;

then they desired the English to pray, and confessed they could do nothing ; they would have us pray, and see what the Englishman's God could do. I prayed, so did Sergeant Plimpton, in another place. The Indians reverently attended, morning and night ; next day they got bears ; then they would needs have us desire a blessing, return thanks at meals : after a while they grew weary of it, and the Sachem did forbid us. When I was frozen they were very cruel towards me, because I could not do as at other times. When we came to the lake we were again sadly put to it for provision ; we were fain to eat touchwood fried in bears grease ; at last we found a company of racoons, and then we made a feast ; and the manner was, that we must eat all. I perceived there would be too much for one time, so one Indian that sat next to me bid me slip away some to him under his coat, and he would hide it for me till another time. This Indian, as soon as he had got my meat, stood up and made a speech to the rest, and discovered me, so that the Indians were very angry, and cut me another piece, and gave me racoon grease to drink, which made me sick and vomit. I told them I had enough, so that ever after that they would give me none, but still tell me I had racoon enough ; so I suffered much, and being frozen was full of pain, and could sleep but a little, yet must do my work. When they went upon the lake, and as they came to the lake, they light of a moose and killed it, and staid there till they had eaten it all up. And entering upon the lake, there arose a great storm ; we thought we should all be cast away ; but at last we got to an island, and there they went to Powawing. The Powaw said that Benjamin Wait and another man was coming, and that storm was raised to cast them away. This after-

ward appeared to be true, though then I believed them not. Upon this island we lay still several dayes, and then set out again, but a storm took us, so that we lay to and fro upon certain islands about three weeks; we had no provision but racoons, so that the Indians themselves thought they should be starved. They gave me nothing, so that I was sundry days without any provision. We went on upon the lake upon that isle, about a dayes journey: we had a little sled upon which we drew our load. Before noon I tired, and just then the Indians met with some Frenchmen; then one of the Indians that took me came to me and called me all manner of bad names, and threw me down upon my back. I told him I could not do any more; then he said he must kill me. I thought he was about it, for he pulled out his knife and cut out my pockets, and wrapped them about my face, helped me up, and took my sled and went away, and gave me a bit of biscake, as big as a walnut, which he had of the Frenchman, and told me he would give me a pipe of tobacco. When my sled was gone I could run after him, but at last I could not run, but went a foot-pace; then the Indians were soon out of sight; I followed as well as I could; I had many falls upon the ice; at last I was so spent I had not strength enough to rise again, but I crept to a tree that lay along, and got upon it, and there I lay. It was now night, and very sharp weather; I counted no other but that I must die there. Whilest I was thinking of death an Indian hallowed, and I answered him; he came to me and called me bad names, and told me if I could not go he must knock me on the head; I told him he must then so do. He saw how I had wallowed in that snow, but could not rise: then he took his coat and wrapt me in



it, and went back, and sent two Indians with a sled. One said he must knock me on the head; the other said no, they would carry me away and burn me. then they bid me stir my instep, to see if that were frozen; I did so; when they saw that they said that was 'wurregen.' There was a chururgeon at the French that could cure me. Then they took me upon the sled and carried me to the fire, and they then made much of me, pulled off my wet, and wrapped me in dry clothes, made me a good bed. They had killed an otter, and gave me some of the broth, and a bit of the flesh. Here I slept till towards day, and then was able to get up and put on my clothes. One of the Indians awaked, and seeing me go, shouted as rejoicing at it. As soon as it was light, I and Samuel Russel went before on the ice upon a river, they said I must go where I could on foot, else I should frieze. Samuel Russel slipt into the river with one foot; the Indians called him back and dried his stockings, and then sent us away, and an Indian with us to pilot us, and we went four or five miles before they overtook us. I was then pretty well spent; Samuel Russel was (he said) faint, and wondered how I could live, for he had (he said) ten meals to my one. Then I was laid on the sled, and they ran away with me on the ice, the rest and Samuel Russel came softly after. Samuel Russel I never saw more, nor know what became of him. they got but half way, and we got through to Shamblee about midnight. Six miles of Shamblee (a French town) the river was open, and when I came to travail in that part of the ice I soon tired; and two Indians run away to town, and only one was left: he would carry me a few rods, and then I would go as many, and that trade we drave, and so were long a going six

miles. This Indian now was kind, and told me that if he did not carry me I would die, and so I should have done sure enough ; and he said I must tell the English how he helped me. When we came to the first house there was no inhabitant: the Indian spent, both discouraged, he said we must now both die, at last he left me alone, and got to another house, and thence came some French and Indians and brought me in the French were kind, and put my hands and feet in cold water, and gave me a dram of brandey, and a little hasty pudding and milk, when I tasted victuals I was hungry, and could not have forborn it, but that I could not get it, now and then they would give me a little as they thought best for me ; I lay by the fire with the Indians that night, but could not sleep for pain : next morning the Indians and French fell out about me, because the French, as the Indian said, loved the English better than the Indians The French presently turned the Indians out of doors and kept me ; they were very kind and careful, and gave me a little something now and then ; while I was here all the men in that town came to see me : at this house I was three or four dayes, and then invited to another, and after that to another, at this place I was about thirteen dayes, and received much civility from a young man, a batchelour, who invited me to his house, with whom I was for the most part, he was so kind as to lodge me in the bed with himself ; he gave me a shirt, and would have sought me, but could not, for the Indians asked a hundred pounds for me. We were then to go to a place called Suril, and that young man would go with me, because the Indians should not hurt me. this man carried me on the ice one dayes journey, for I could not now go at all, then there was so much water on the ice, we could go no

further : so the Frenchman left me, and provision for me ; here we stayed two nights, and then travailed again, for then the ice was strong ; and in two dayes more I came to Surril ; the first house we came to was late in the night ; here again the people were kind. Next day being in much pain, I asked the Indians to carry me to the Chirurgeons, as they had promised, at which they were wroth, and one of them took up his gun to knock me, but the Frenchmen would not suffer it, but set upon him, and kicked him out of doors : then we went away from thence to a place two or three miles off, where the Indians had wigwams ; when I came to these wigwams, some of the Indians knew me and seemed to pity me. While I was here, which was three or four dayes, the French came to see me, and it being Christmas time, they brought cakes and other provisions with them, and gave to me, so that I had no want : the Indians tried to cure me, but could not ; then I asked for the chirurgion, at which one of the Indians, in anger struck me on the face with his fist ; a Frenchman being by, the Frenchman spake to him—I knew not what he said—and went his way. By and by came the captain of the place into the wigwam with about twelve armed men, and asked where the Indian was that struck the Englishman, and took him and told him he should go to the bilboes, and then be hanged : the Indians were much terrified at this, as appeared by their countenances and trembling. I would have gone too, but the Frenchman bid me not fear, the Indians durst not hurt me. When that Indian was gone, I had two masters still ; I asked them to carry me to that captain, that I might speak for the Indian ; they answered, I was a fool, did I think the Frenchmen were like to the English, to say one

thing and do another? they were men of their words. But I prevailed with them to help me thither, and I spake to the captain by an interpreter, and told him I desired him to set the Indian free, and told him what he had done for me; he told me he was a rogue and should be hanged; then I spake more privately, alleging this reason, because all the English captives were not come in, if he were hanged it might fare the worse with them; then the captain said that was to be considered: then he set him at liberty, upon this condition, that he should never strike me more, and every day bring me to his house to eat victuals. I perceived that the common people did not like what the Indians had done and did to the English. When the Indian was set free, he came to me, and took me about the middle, and said I was his brother, I had saved his life once, and he had saved mine (he said) thrice. Then he called for brandy, and made me drink, and had me away to the wigwams again; when I came there, the Indians came to me one by one, to shake hands with me, saying 'Wurregen Netop,' and were very kind, thinking no other but that I had saved the Indians life. The next day he carried me to that captains house, and set me down; they gave me my victuals and wine, and being left there a while by the Indians, I shewed the captain my fingers, which when he and his wife saw, he and his wife run away from the sight, and bid me lap it up again, and sent for the chirurgeon, who, when he came, said he could cure me, and took it in hand, and dressed it. The Indians towards night came for me; I told them I could not go with them; they were displeased, called me rogue, and went away. That night I was full of pain; the French did fear that I would die; five men did watch with me,

and strove to keep me chearly, for I was sometimes ready to faint; often times they gave me a little brandy. The next day the chirurgoon came again, and dressed me, and so he did all the while I was among the French. I came in at Christmass, and went thence May 2d. Being thus in the captain's house, I was kept there till Ben Waite came, and my Indian master being in want of money, pawned me to the captain for 14 beavers, or the worth of them, at such a day; if he did not pay, he must lose his pawn, or else sell me for twenty-one beavers; but he could not get beaver, and so I was sold." But by being thus sold, he was in Gods good time set at liberty, and returned to his friends in New England again.

Thus far is this poor captive's relation concerning the changes of Providence which passed over him.

There is one remarkable passage more affirmed by him: for he saith, in their travails they came to a place where was a great wigwam (*i.e.* Indian house); at both ends was an image; here the Indians in the war time were wont to powaw (*i.e.* invoke the devil), and so did they come down to Hatfield, one of the images told them they should destroy a town; the other said no, half a town. This god (said that Indian) speaks true; the other was not good, he told them lies. No doubt but others are capable of declaring many passages of Divine Providence no less worthy to be recorded than these last recited; but inasmuch as they have not been brought to my hands, I proceed to another relation.

Very memorable was the Providence of God towards Mr. Ephraim How, of New-Haven, in New England, who was for a whole twelvemoneth given up by his friends as

a dead man ; but God preserved him alive in a desolate island where he had suffered shipwreck, and at last returned him home to his family.

The history of this providence might have been mentioned amongst "Sea Deliverances," yet considering it was not only so, I shall here record what himself (being a godly man) did relate of the Lords marvelous dispensations towards him, that so others might be encouraged to put their trust in God, in the times of their greatest straits and difficulties.

On the 25th of August, in the year 1676, the said Skipper How, with his two eldest sons, set sail from New-Haven for Boston, in a small ketch, burden 17 tun, or thereabout. After the dispatch of their business there, they set sail from thence for New Haven again, on the 10th of September following, but contrary winds forced them back to Boston, where the said How was taken ill with a violent flux, which distemper continued near a moneth, many being at that time sick of the same disease, which proved mortal to some. The ~~merciful~~ <sup>merciful</sup> providence of God having spared his life, and restored him to some measure of health, he again set sail from Boston, October 10. By a fair wind they went forward so as to make Cape Cod ; but suddenly the weather became very tempestuous, so as that they could not seize the Cape, but were forced off to sea, where they were endangered in a small vessel by very fearful storms and outrageous winds and seas. Also, his eldest son fell sick and died in about eleven days after they set out to sea. He was no sooner dead but his other son fell sick and died too. This was a bitter cup to the good father. It is noted in 1 Chron. vii, 22, "that when the sons of Ephraim were dead, Ephraim their father

mourned many days, and his brethren came to comfort him." This Ephraim when his sons were dead, his friends on shore knew it not, nor could they come to comfort him; but when his friends and relations could not, the Lord himself did, for they died after so sweet, gracious, and comfortable a manner, as that their father professed he had joy in parting with them. Yet now their outward distress and danger was become greater, since the skipper's two sons were the only help he had in working the vessel. Not long after, another of the company, viz. Caleb Jones (son to Mr. William Jones, one of the worthy magistrates in New-Haven), fell sick and died also, leaving the world with comfortable manifestations of true repentance towards God, and faith in Jesus Christ. Thus the one-half of their company was taken away, none remaining but the skipper himself, one Mr. Augur, and a boy. He himself was still sickly, and in a very weak estate, yet was fain to stand at the helm thirty-six hours and twenty-four hours at a time: in the meantime the boisterous sea overwhelming the vessel, so as that if he had not been lasht fast he had certainly been washed overboard. In this extremity he was at a loss in his own thoughts, whether they should persist in striving for the New England shore, or bear away for the southern islands. He proposed that question to Mr. Augur; they resolved that they would first seek to God by prayer about it, and then put this difficult case to an issue, by casting a lot. So they did, and the lot fell on New England. By that time a moneth was expired, they lost the rudder of their vessel, so that now they had nothing but God alone to rely upon. In this deplorable state were they for a fortnight. The skipper (though infirm, as has been expressed), yet for six

weeks together was hardly ever dry ; nor had they the benefit of warm food for more than thrice or thereabouts. At the end of six weeks, in the morning betimes, the vessel was driven on the tailings of a ledge of rocks, where the sea broke violently ; looking out they espied a dismal rocky island to the leeward, upon which, if the Providence of God had not by the breakers given them timely warning, they had been dashed in pieces. And this extremity was the Lords opportunity to appear for their deliverance ; they immediately let go an anchor, and get out the boat ; and God made the sea calm. The boat proved leaky ; and being in the midst of fears and amazements they took little out of the vessel. After they came ashore, they found themselves in a rocky desolate island (near Cape Sables), where was neither man nor beast to be seen, so that now they were in extream danger of being starved to death. But a storm arose which beat violently upon the vessel at anchor, so as that it was staved in pieces, and a cask of powder was brought ashore (receiving no damage by its being washed in the water), also a barrel of wine, and half a barrel of molosses, together with many things useful for a tent to preserve them from cold. This notwithstanding, new and great distresses attended them ; for though they had powder and shot, there were seldom any fowls to be seen in that dismal and desolate place, excepting a few crows, ravens, and gulls ; these were so few as that for the most part the skipper shot at one at a time. Many times half of one of these fowls, with the liquor, made a meal for threc. Once they lived five dayes without any sustenance, at which time they did not feel themselves pinch't with hunger as at other times, the Lord in mercy taking away their appetites when their food did utterly fail them. After



they had been about twelve weeks in this miserable island, Mr. How's dear friend and consort, Mr. Augur, died, so that he had no living creature but the lad before mentioned to converse with; and on April 2, 1677, that lad died also, so that the master was now left alone upon the island, and continued so to be above a quarter of a year, not having any living soul to converse with. In this time he saw several fishing vessels sailing by, and some came nearer the island than that which at last took him in; but though he used what means he could that they might be acquainted with his distress, none came to him, being afraid; for they supposed him to be one of those Indians who were then in hostility against the English. The good man, whilst he was in his desolate estate, kept many days of fasting and prayer, wherein he did confess and bewail his sins, the least of which deserved greater evils than any in this world ever were or can be subject unto; and begged of God that he would find out a way for his deliverance. At last it came into his mind that he ought very solemnly to praise God (as well as pray unto him) for the great mercies and signal preservations which he had thus far experienced. Accordingly he set apart a day for that end, spending the time in giving thanks to God for all the mercies of his life, so far as he could call them to mind, and in special, for those Divine favours which had been mingled with his afflictions, humbly blessing God for his wonderful goodness in preserving him alive by a miracle of mercy. Immediately after this, a vessel, belonging to Salem in New England, providentially passing by that island, sent their boat on shore, and took in Skipper How, who arrived at Salem, July 18, 1677, and was at last returned to his family in New-Haven.

Upon this occasion it may not be amiss to commemorate a providence not altogether unlike unto the but now related preservation of Skipper How. The story which I intend is mentioned by Mandelslo in his *Travails*, page 280, and more fully by Mr. Clark in his *Examples*, vol. ii, page 618, Mr. Burton in his *Prodigies of Mercies*, page 209. Yet inasmuch as but few in this countrey have the authors mentioned, I shall here insert what has been by them already published. The story is in brief as followeth :—

“In the year 1616, a Fleming, whose name was Pickman, coming from Norway in a vessel loaden with boards, was overtaken by a calm, during which the current carried him upon a rock or little island towards the extremities of Scotland. To avoid a wreck he commanded some of his men to go into the shallop, and to tow the ship; they having done so, would needs go up into a certain rock to look for birds eggs; but as soon as they were got up into it, they at some distance perceived a man, whence they imagined that there were others lurking thereabouts, and that this man had made his escape thither from some pyrates, who, if not prevented, might surprise their ship: and therefore they made all the haste they could to their shallop, and so returned to their ship; but the calm continuing, and the current of the sea still driving them upon the island, they were forced to get into the long-boat, and to tow her off again. The man whom they had seen before was in the meantime come to the brink of the island, and made signs with his hands lifted up, and sometimes falling on his knees, and joyning his hands together, begging and crying to them for relief. At first they made some difficulty to get to him, but at last, being overcome by his lamentable signs, they went nearer the island, where

they saw something that was more like a ghost than a living person; a body stark naked, black and hairy, a meagre and deformed countenance, with hollow and distorted eyes, which raised such compassion in them, that they essayed to take him into the boat; but the rock was so steepy thereabouts, that it was impossible for them to land; whereupon they went about the island, and came at last to a flat shore, where they took the man aboard. They found nothing at all in the island, neither grass nor tree, nor ought else from which a man could procure any subsistence, nor any shelter, but the ruins of a boat, where-with he had made a kind of a hut under which he might lie down and shelter himself against the injuries of wind and weather. No sooner were they gotten to the ship, but there arose a wind that drove them off from the island. observing this providence they were the more inquisitive to know of this man, what he was, and by what means he came unto that uninhabitable place? Hereunto the man answered:--

“I am an Englishman, that about a year ago, was to pass in the ordinary passage-boat from England to Dublin in Ireland; but by the way we were taken by a French pirate, who being immediately forced by a tempest, which presently arose, to let our boat go; we were three of us in it, left to the mercy of the wind and waves, which carried us between Ireland and Scotland into the main sea: in the meantime we had neither food nor drink, but only some sugar in the boat; upon this we lived, and drank our own urine, till our bodies were so dried up, that we could make no more; whereupon one of our company, being quite spent, died, whom we heaved overboard; and awhile after

a second was grown so feeble, that he had laid himself along in the boat, ready to give up the ghost : but in this extremity it pleased God that I kenned this island afar off, and thereupon encouraged the dying man to rouse up himself with hopes of life ; and accordingly, upon this good news, he raised himself up, and by and by our boat was cast upon this island, and split against a rock. Now we were in a more wretched condition than if we had been swallowed up by the sea, for then we had been delivered out of the extremities we were now in for want of meat and drink ; yet the Lord was pleased to make some provision for us : for on the island we took some sea-mews, which we did eat raw : we found also in the holes of the rocks, upon the sea-side, some eggs ; and thus had we through God's good Providence wherewithal to subsist, as much as would keep us from starving : but what we thought most unsupportable, was thirst, in regard that the place afforded no fresh water but what fell from the clouds, and was left in certain pits, which time had made in the rock. Neither could we have this at all seasons by reason that the rock being small, and lying low, in stormy weather the waves dashed over it, and filled the pits with salt-water. When they came first upon the island, about the midst of it they found two long stones pitched in the ground, and the third laid upon them, like a table, which they judged to have been so placed by some fishermen to dry their fish upon, and under this they lay in the nights, till with some boards of their boat, they made a kind of an hut to be a shelter for them. In this condition they lived together for the space of about six weeks, comforting one another, and finding some ease in their common calamity, till at last, one of them being left alone, the burden

became almost insupportable : for one day, awaking in the morning, he missed his fellow, and getting up, he went calling and seeking all the island about for him ; but when he could by no means find him, he fell into such despair that he often resolved to have cast himself down into the sea, and so to put a final period to that affliction, whereof he had endured but the one-half whilst he had a friend that divided it with him. What became of his comrade he could not guess, whether despair forced him to that extremity, or whether getting up in the night, not fully awake, he fell from the rock, as he was looking for birds eggs, for he had discovered no distraction in him, neither could imagine that he could on a sudden fall into that despair, against which he had so fortified himself by frequent and fervent prayer. And his loss did so affect the survivor, that he often took his leap, with a purpose to have leaped from the rocks into the sea ; yet still his conscience stopped him, suggesting to him, that if he did it, he would be utterly damned for his self-murder.

“ Another affliction also befel him, which was this : his only knife, wherewith he cut up the sea-dogs and sea-mews, having a bloody cloth about it, was carried away (as he thought) by some fowl of prey ; so that not being able to kill any more, he was reduced to this extremity, with much difficulty to get out of the boards of his hut a great nail, which he made shift so to sharpen upon the stones, that it served him instead of a knife. When winter came on, he endured the greatest misery imaginable ; for many times the rock and his hut were so covered with snow, that it was not possible for him to go abroad to provide his food, which extremity put him upon this invention. He put out a little stick at the crevice of his hut, and

baiting it with a little sea-dogs fat, by that means he got some sea-mews, which he took with his hand from under the snow, and so kept himself from starving. In this sad and solitary condition he lived for about eleven months, expecting therein to end his days, when Gods gracious providence sent this ship thither which delivered him out of the greatest misery that ever man was in. The master of the ship, commiserating his deplorable condition, treated him so well, that within a few days he was quite another creature, and afterwards he set him ashore at Derry, in Ireland; and sometimes after he saw him at Dublin, where such as heard what had happened unto him, gave him money wherewithal to return into his native country of England."

Thus far is that relation

I have seen a manuscript, wherein many memorable passages of Divine Providence are recorded, and this, which I shall now mention, amongst others

About the year 1638, a ship fell foul upon the rocks and sands called the Rancadorics, sixty leagues distant from the Isle of Providence. Ten of the floating passengers got to a spot of land, where having breathed awhile, and expecting to perish by famine, eight of them chose rather to commit themselves to the mercy of the waters, two only stood upon the spot of land, one whereof soon died, and was in the sands buried by his now desolate companion. This solitary person in the midst of the roaring waters was encompassed with the goodness of Divine Providence. Within three days God was pleased to send this single person (who now alone was lord and subject in his little commonwealth) good store of fowl, and to

render them so tame, that the forlorn man could pick and chuse where he list. Fish also were now and then cast up within his reach, and somewhat that served for fuel, enkindled by flint, to dress them. Thus lived that insular anchorite for about two years, till at last, having espied a Dutch vessel, he held a rag of his shirt upon the top of a stick towards them, which being come within view of, they used means to fetch him off the said spot of sand, and brought him to the Isle of Providence. The man having in so long a time conversed only with Heaven, lookt at first very strangely, and was not able at first conference promptly to speak and answer.





## CHAPTER III

### CONCERNING REMARKABLES ABOUT THUNDER AND LIGHTNING.

One at Salisbury in New England struck dead thereby. Several at Marshfield. One at North Hampton. The captain of the castle in Boston. Some remarkables about lightning in Roxborough, Wrentham, Marblehead, Cambridge, and in several vessels at sea. Some like parallel instances. Of several in the last century. Scripture examples of men slain by lightning.

**H**ERE are who affirm, that although terrible lightnings with thunders have ever been frequent in this land, yet none were hurt thereby (neither man nor beast) for many years after the English did first settle in these American deserts, but that of later years fatal and fearful slaughters, have in that way been made amongst us, is most certain; and there are many who have in this respect been as brands plucked out of the burning, when the Lord hath overthrown others as God overthrew Sodom and Gomorrah. Such solemn works of Providence ought not to be forgotten. I shall now, therefore, proceed in giving an account of remarkables respecting thunder and lightning, so far as I have received credible information concerning them; the particulars whereof are these which follow:—

In July, 1654, a man whose name was Partridge, esteemed a very godly person, at Salisbury in New England,



was killed with thunder and lightning, his house being set on fire thereby, and himself with others endeavouring the quenching of it, by a second crack of thunder with lightning (he being at the door of his house), was struck dead, and never spake more. There were ten other persons also that were struck and lay for dead at the present, but they all revived, excepting Partridge. Some that viewed him report that there were holes (like such as were made with shot) found in his clothes and skin. One side of his shirt and body was scorched, and not the other. His house, though (as was said) set on fire by the lightning in divers places, was not burnt down, but preserved by an abundance of rain falling upon it.

July 31, 1658, there hapned a storm of thunder and lightning with rain, in the town of Marshfield, in Plymouth colony in New England. Mr. Nathanael Thomas, John Philips, and another belonging to that town, being in the field, as they perceived the storm a coming, betook themselves to the next house for shelter. John Philips sat down near the chimney, his face towards the inner door. A black cloud flying very low, out of it there came a great ball of fire, with a terrible crack of thunder; the fire-ball fell down just before the said Philips; he seemed to give a start on his seat, and so fell backward, being struck dead, not the least motion of life appearing in him afterwards. Captain Thomas, who sat directly opposite to John Philips, about six feet distance from him, and a young child that was then within three feet of him, through the providence of God, received no hurt; yet many of the bricks in the chimney were beaten down, the principal rafters split, the battens next the chimney in the chamber were broken, one

of the main posts of the house into which the summer was framed rent into shivers,\* and a great part of it was carried several rods from the house, the door before Philips, where the fire came down was broken

On the 28th of April, A D 1664, a company of the neighbours being met together at the house of Henry Condliff, in North-Hampton in New England, to spend a few hours in Christian conferences and in prayer, there hapned a storm of thunder and rain and as the good man of the house was at prayer, there came a ball of lightning in at the roof of the house, which set the thatch on fire, grated on the timber, pierced through the chamber-floor, no breach being made on the boards, only one of the joynes somewhat raised. Matthew Cole, who was son-in-law to the said Condliff, was struck stone dead as he was leaning over a table, and joyning with the rest in prayer. He did not stir nor groin after he was smitten, but continued standing as before, bearing upon the table. There was no visible impression on his body or clothes, only the sole of one of his shoes was rent from the upper leather. There were about twelve persons in the room, none else received any harm, only one woman (who is still living) was struck upon the head, which occasioned some deafness ever since. The fire on the house was quenched by the seasonable help of neighbours.

July 15, 1665, there were terrible cracks of thunder and a house in Boston was struck by it, and the dishes therein melted as they stood on the shelves, but no other hurt done in the town, only Captain Davenport, a worthy man, and one that had in the Pequot war ventured his life, and

did great service for the countrey, then residing in the castle, where he commanded, having that day wrought himself weary, and thinking to refresh himself with sleep, was killed with lightning as he lay upon his bed asleep. Several of the soldiers in the castle were struck at the same time, but God spared their lives. It has been an old opinion, mentioned by Plutarch (*Synquos*. lib. 4, q. 2), that men asleep are never smitten with lightning; to confirm which it has been alledged, that one lying asleep, the lightning melted the money in his purse, without doing him any further harm; and that a cradle, wherein a child lay sleeping, was broken with the lightning, and the child not hurt; and that the arrows of King Mithridates, being near his bed, were burnt with lightning, and yet himself being asleep received no hurt. But as much of all this may be affirmed of persons awake; and this sad example (*triste jaces lucis eritandumque biulental*) of Captain Davenport, whom the lightning found and left asleep, does confute the vulgar error mentioned. And no doubt but that many the like instances to this have been known in the world, the records whereof we have not. But I proceed.

June 23, 1666. In Marshfield, another dismal storm of rain with thunder and lightning hapned. There were then in the house of John Philips (he was father of that John Philips who was slain by lightning in the year 1658) fourteen persons; the woman of the house calling earnestly to shut the door, that was no sooner done, but an astonishing thunder-clap fell upon the house, rent the chimney, and split the door. All in the house were struck. One of them (who is still living) saith, that when he came to himself, he saw the house full of smoke, and

perceived a grievous smell of brimstone, and saw the fire lie scattered, though whether that fire came from heaven or was violently hurled out of the hearth, he can give no account. At first he thought all the people present, except himself, had been killed; but it pleased God to revive most of them. Only three of them were mortally wounded with Heaven's arrows, viz., the wife of John Philips, and another of his sons, a young man about twenty years old, and William Shertly, who had a child in his arms, that received no hurt by the lightning when himself was slain. This Shertly was at that time a sojourner in John Philips his house. The wife of this Shertly was with child and near her full time, and struck down for dead at present, but God recovered her, so that she received no hurt, neither by fright nor stroke. Two little children sitting upon the edge of a table, had their lives preserved, though a dog, which lay behind them under the table, was killed.

In the same year, in the latter end of May, Samuel Ruggles, of Rocksborough in New England, going with a loaden cart, was struck with lightning. He did not hear the thunder-clap, but was by the force of the lightning, ere he was aware, carried over his cattle about ten foot distance from them. Attempting to rise up, he found that he was not able to stand upon his right leg, for his right foot was become limber, and would bend any way, feeling as if it had no bone in it; nevertheless, he made a shift with the use of one leg to get to his cattle (being an horse and two oxen), which were all killed by the lightning. He endeavoured to take off the yolk from the neck of one of the oxen, but then he perceived that his thumb and two

fingers in one hand were stupified that he could not stir them ; they looked like cold clay, the blood clear gone out of that part of his hand ; but by rubbing his wounded leg and hand, blood and life came into them again. As he came home, pulling off his stocking, he found that on the inside of his right leg (which smarted much) the hair was quite burnt off, and it looked red ; just over his ankle his stocking was singed on the inside, but not on the outside, and there were near upon twenty marks, about as big as pins heads, which the lightning had left thereon ; likewise the shoe on his left foot was by the lightning struck off his foot, and carried above two rods from him. On the upper leather, at the heel of the shoe, there were five holes burnt through it, bigger than those which are made with duck shot. As for the beasts that were slain, the hair upon their skins was singed, so that one might perceive that the lightning had run winding and turning strangely upon their bodies, leaving little marks no bigger than corns of gun powder behind it. There was in the cart a chest, which the lightning pierced through, as also through a quire of paper and twelve napkins, melting some pewter dishes that were under them.

At another time in Rocksborough, a thunder storm hapning, broke into the house of Thomas Bishop, striking off some clapboards, splitting two studs of the end spar, and running down by each side of the window, where stood a bed with three children in it. Over the head of the bed were three guns and a sword, which were so melted with the lightning that they began to run. It made a hole through the floor, and coming into a lower room, it beat down the shutter of the window, and

running on a shelf of pewter, it melted several dishes there; and descending lower, it melted a brass mortar, and a brass kettle. The children in the bed were wonderfully preserved, for a lath at the corner of it was burnt, and splinters flew about their clothes and faces, and there was not an hands breadth between them and the fire, yet received they no hurt.

On the 18th of May (being the Lords day) A.D. 1673, the people at Wenham (then worthy pastor, Mr. Antipas Newman, being lately dead) prevailed with the Reverend Mr. Higginson of Salem to spend that Sabbath amongst them. The afternoon sermon being ended, he, with several of the town, went to Mr. Newman his house. Whilst they were in discourse there about the word and works of God, a thunder storm rose. After a while, a smart clap of thunder broke upon the house, and especially into the room where they were sitting and discoursing together, it did for the present deafen them all, filling the room with smoke, and a strong smell as of brimstone. With the thunder-clap came in a ball of fire as big as the bullet of a great gun, which suddenly went up the chimney, as also the smoke did. This ball of fire was seen at the feet of Richard Goldsmith, who sat on a leather chair next the chimney, at which instant he fell off the chair on the ground. As soon as the smoke was gone, some in the room endeavoured to hold him up, but found him dead, also the dog that lay under the chair was found stone dead, but not the least hurt done to the chair. All that could be perceived by the man, was, that the hair of his head, near one of his ears, was a little singed. There were seven or eight in that room, and more in the next, yet

(through the merciful providence of God) none else had the least harm. This Richard Goldsmith, who was thus slain, was a shoemaker by trade, being reputed a good man for the main; but had blemished his Christian profession by frequent breaking of his promise; it being too common with him (as with too many professors amongst us), to be free and forward in engaging, but backward in performing; yet this must further be added, that half a year before his death, God gave him a deep sense of his evils, that he made it his business, not only that his peace might be made with God, but with men also, unto whom he had given just offence. He went up and down bewailing his great sin in promise-breaking; and was become a very conscientious and lively Christian, promoting holy and edifying discourses, as he had occasion. At that very time when he was struck dead, he was speaking of some passages in the sermon he had newly heard, and his last words were, *Blessed be the Lord.*

In the same year, on the 21st of June<sup>e</sup>, being Saturday, in the afternoon, another thunder-storm arose, during which Storm Josiah Walton, the youngest son of Mr. William Walton, late minister of Marble-head, was in a ketch coming in from sea, and being before the harbours mouth, the wind suddenly shifted to the northward; a violent gust of wind coming down on the vessel, the seamen concluded to hand their sails: Josiah Walton got upon the main yard to expedite the matter, and foot down the sail, when there hapned a terrible flash of lightning, which breaking forth out of the cloud, struck down three men who were on the deck, without doing them any hurt. But Josiah Walton being (as was said) on the main-yard,

the lightning shattered his thigh-bone all in pieces, and did split and shiver the main-mast of the vessel, and scorcht the rigging. Josiah Walton falling down upon the deck, his leg was broken short off. His brother being on the deck, did (with others) take him up, and found him alive, but sorely scorched and wounded. They brought him on shore to his mothers house. At first he was very sensible of his case, and took leave of his friends, giving himself to serious preparation for another world. His relations used all means possible for his recovery, though he himself told them he was a dead man, and the use of means would but put him to more misery. His bones were so shattered, that it was not possible for the art of man to reduce them; also, the violent heat of the weather occasioned a gangrene. In this misery he continued until the next Wednesday morning, and then departed this life. He was an hopeful young man.

In the year 1678, on the 29th of June, at Cambridge in New-England, a thunder-clap with lightning broke into the next house to the colledge. It tore away and shattered into pieces a considerable quantity of the tyle on the roof. In one room there then hapned to be the wife of John Benjamin, daughter to Thomas Swetman, the owner of the house, who then had an infant about two moneths old in her arms; also another woman. They were all of them struck; the child being by the force of the lightning carried out of the mothers arms, and thrown upon the floor some distance from her. The mother was at first thought to be dead, but God restored her, though she lost the use of her limbs for some considerable time. Her feet were singed with the lightning, and yet no sign thereof.



appearing on her shoes. Also the child and the other woman recovered. In the next room were seven or eight persons who received no hurt. It was above a quarter of an hour before they could help the persons thus smitten, for the room was so full of smoke (smelling like brimstone) that they could not see them. Some swine being near the door as the lightning fell, were thrown into the house, and seemed dead awhile, but afterwards came to life again. A cat was killed therewith. A pewter candlestick standing upon a joynst stool, some part of it was melted and carried away before the lightning, and stuck in the chamber-floor over head, like swan shot, and yet the candlestick itself was not so much as shaken off from the stool whereon it stood.

June 12, 1680. There was an amazing thunder-storm at Hampton in New England. The lightning fell upon the house of Mr. Joseph Smith, strangely shattering it in divers places. His wife (the grand-daughter of that eminent man of God, Mr. Cotton, who was the famous teacher of the church of Christ, first in Old and then in New Boston) lay as dead for the present, being struck down with the lightning near the chimney; yet God mercifully spared and restored her; but the said Smith his mother (a gracious woman) was struck dead, and never recovered again.

Besides all these which have been mentioned, one or two in Connecticut colony, and four persons dwelling in the northern parts of this countrey, were smitten with the fire of God, about sixteen years ago; the circumstances of which providences (though very remarkable) I have not as

ot received from those that were acquainted therewith and therefore cannot here publish them. Also, some remarkable about thunder hapned the last year.

A reverend friend in a neighbour colony, in a letter bearing August 3, 1682, writeth thus:—

“We have had of late great storms of rain and wind, and some of thunder and lightning, whereby execution has been done, though with sparing mercy to men. Mr. Jones his house in New-Haven was broken into by the lightning, and strange work made in one room especially, in which one of his children had been but a little before. This was done June 8th, 1682. A little after which, at Norwalk, there were nine working oxen smitten dead at once, within a small compass of ground. The next moneth, at Greenwich, there were seven swine and a dog killed with the lightning, very near a dwelling-house, where a family of children (their parents not at home when lightning hapned) were much frighted, but received no other hurt. What are these but warning pieces, shewing that mens lives may go next?” Thus he.

I proceed now to give an account of some late remarkable about thunder and lightning, wherein several vessels at sea were concerned.

July 17, 1677. A vessel, whereof Mr. Thomas Berry was master, set sail from Boston in New England, bound for the island of Madeira. About 3 h. p.m., being half-way between Cape Cod and Brewsters Islands, they were becalmed; and they perceived a thunder shower arising in the north-north-west. The master ordered all their sails except their two courses) to be furled. When the shower

drew near to them, they had only the foresail abroad ; all the men were busie in lashing fast the long-boat ; the master was walking upon the deck, and as he came near the main-mast, he beheld something very black fly before him, about the bigness of a small mast, at the larboard side ; and immediately he heard a dreadful and amazing noise, not like a single canon, but as if great armies of men had been firing one against another ; presently upon which the master was struck clear round, and fell down for dead upon the deck, continuing so for about seven minutes ; but then he revived, having his hands much burnt with the lightning. The ship seemed to be on fire ; and a very great smoke, having a sulphurous smell, came from between the decks, so that no man was able to stay there for more than half an hour after this surprising accident hapned. The main mast was split from the top-gallant-mast head to the lower deck. The partners of the pump were struck up at the star-board side ; and one end of two cabbins staved down betwixt decks. Two holes were made in one of the pumps, about the bigness of two musquet bullets. They were forced to return to Boston again, in order to the fitting of the vessel with a new mast. Through the mercy of the Most High, no person in the vessel received any hurt, besides what hath been expressed. Yet it is remarkable, that the same day, about the same time, two men in or near Wenham were killed with lightning, as they sat under a tree in the woods. •

On June the 6th, A.D. 1682, a ship called the Jamaica Merchant, Captain Joseph Wild commander, being then in the Gulph of Florida, lat. 27 gr., about 1 h. p.m. was surprized with an amazing thunder-shower. The lightning

split the main-mast, and knocked down one of the seamen, and set the ship on fire between decks in several places. They used utmost endeavour to extinguish the fire, but could not do it. Seeing they were unable to overcome those flames, they betook themselves to their boat. The fire was so furious between the cabin and the deck in the steeridge, that they could not go to the relief of each other, insomuch that a man and his wife were parted. The man leaped overboard into the sea, and so swam to the boat; his wife and a child were taken out of gallery window into the boat. Three men more were saved by leaping out of the cabin window. There were aboard this vessel which Heaven thus set on fire, thirty-four persons; yet all escaped with their lives: for the gracious providence of God so ordered, as that Captain John Bennet was then in company, who received these distressed and astonished creatures into his ship: so did they behold the vessel burning, until about 8 h. P.M., when that which remained sunk to the bottom of the sea. The master with several of the seamen were, by Captain Bennet, brought safe to New England, where they declared how wonderfully they had been delivered from death, which God both by fire and water had threatened them with.

March 16, 1682-3. A ship, whereof Robert Inist is master, being then at sea (bound for New England), in lat. 27 gr., about 2 h. A.M., it began to thunder and lighten. They beheld three corpusants (as mariners call them) on the yards. The thunder grew fiercer and thicker than before. Suddenly their vessel was filled with smoke and the smell of brimstone, that the poor men were terrified with the apprehension of their ships being on fire.

There came down from the clouds a stream or flame of fire, as big as the ships mast, which fell on the middle of the deck, where the mate was standing, but then was thrown flat upon his back, with three men more that were but a little distance from him. They that were yet untouched, thought not only that their fellow mariners had been struck dead, but their deck broken in pieces by that blow, whose sound seemed to them to exceed the report of many great guns fired off at once. Some that were less dangerously hurt, made an out-cry that their legs were scalded, but the mate lay speechless and senseless. When he began to come to himself, he made sad complaints of a burden lying upon his back. When day came, they perceived their main-top-mast was split, and the top-sail burnt. The lightning seemed like small coals of fire blown overboard.

There is one remarkable more about thunder and lightning, which I am lately informed of by persons concerned therein : some circumstances in the relation being as wonderful as any of the preceding particulars. Thus it was :— On July 24, in the year 1681, the ship called *Albemarle* (whereof Mr. Edward Ladd was then master), being an hundred leagues from Cape Cod, in lat. 38, about 3h. P.M., met with a thunder-storm. The lightning burnt the main-top-sail, split the main-cap in pieces, rent the mast all along. There was in special one dreadful clap of thunder, the report bigger than of a great gun, at which all the ships company were amazed ; then did there fall something from the clouds upon the stern of the boat, which broke into many small parts, split one of the pumps, the other pump much hurt also. It was a bituminous matter.

smelling much like fired gunpowder. It continued burning in the stern of the boat; they did with sticks dissipate it, and poured much water on it, and yet they were not able by all that they could do to extinguish it, until such time as all the matter was consumed. But the strangest thing of all is yet to be mentioned. When night came, observing the stars, they perceived that their compasses were changed. As for the compass in the biddikil, the north point was turned clear south. There were two other compasses unhung in the locker in the cabin: in one of which the north point stood south, like that in the biddikil; as for the other, the north point stood west, so that they sailed by a needle whose polarity was quite changed. The seamen were at first puzzled how to work their vessel right, considering that the south point of their compass was now become north; but, after a little use, it was easy to them. Thus did they sail a thousand leagues. As for the compass, wherein the lightning had made the needle to point westward, since it was brought to New-England, the glass being broke, it has, by means of the air coming to it, wholly lost its vertue. One of those compasses, which had quite changed the polarity from north to south, is still extant in Boston, and at present in my custody. The north point of the needle doth remain fixed to this day as it did immediately after the lightning caused an alteration; the natural reason of which may be enquired into in the next chapter. But before I pass to that, it may be, it will be grateful to the reader for me here to commemorate some parallel instances, which have lately happened in other parts of the world, unto which I proceed, contenting myself with one or two examples, reserving others for the

subsequent chapter, where we shall have further occasion to take notice of them.

The Authors of *Ephemeritum Medico-Physicarum Germanicarum* have informed the world, that on August 14, 1669, it thundred and lightned as if heaven and earth would come together. And at the house of a gentleman, who lived near Bergen, the fiery lightning flashed through four inner rooms at once; entering into a beer cellar, with its force it threw down the earthen vessels, with the windows and doors where it came; but the tin and iron vessels were partly melted, and partly burnt, with black spots remaining on them. Where it entred the cellar, the barrels were removed out of their right places; where it went out, it left the taps shaking. In one room, the binding was taken off from the back of a Bible, and the margin was accurately cut by the lightning without hurting the letters, as if it had been done by the hands of some artist, beginning at the Revelation, and (which is wonderful) ending with the twelfth chapter of 1 Epistle to the Corinthjans, which chapter fell in course to be expounded in public the next Lords day. Six women sitting in the same chimney, filled with a sulphurous and choaking mist, that one could scarce breathe, not far from the bed of a woman that was then lying-in, were struck down, the hangings of the room burnt, and the mother of the woman in child-bed lay for dead at present; but, after a while, the other recovering their sences, examined what hurt was done to the woman thought to be dead: her kerchief was burnt, as if it had been done with gunpowder; she had about her a silver chain, which was melted and broke into

five parts; her under-garments were not so much as singed; but just under her paps she was very much burnt. After she came to herself she was very sensible of pain in the place where the lightning had caused that wound. To lenifie which, womens milk was made use of; but blisters arising, the dolour was increased, until a skilful physician prescribed this unguent:—*R. Mucil, sem. cydoniorum c. aqu. malo.* half an ounce. *Succ. Plantag. rec.* an ounce and half. *Lytharg. aur. subl. perit.* half a drachm, *m. ad. firt.* Whereby the inflammation was allayed.

By the same authors, it is also related, that in June, A.D. 1671, an house was struck with lightning in four places; in some places the timber was split, and in other places had holes made in it, as if bored through with an awger, but no impression of fire were any where to be seen. A girl, fifteen years old, sitting in the chimney, was struck down, and lay for dead the space of half an hour; and it is probable, that she had never recovered, had not an able physician been sent for, who viewing her, perceived that the clothes about her breast were made to look blewish by the lightning: it had also caused her paps to look fiery and blackish, as if they had been scorched with gunpowder. Under her breast the lightning had left creases across her body, of a brownish colour: also, some creases made by the lightning, as broad as ones finger, run along her left leg reaching to her foot. The physician caused two spoonfuls of apoplectick water to be poured down her throat, upon which she instantly revived, complaining of a great heat in her jaws, and much pain in the places hurt by the lightning. Half a drachm of *Pulvis*



*Bezoarticus Anglicus*, in the water of sweet chervil was given to her, which caused a plentiful sweat, whereby the pain in her jaws was diminished. Being still feverish, an emulsion, made with poppy seed, millet, *carduus benedictus*, &c. was made use of, upon which the patient had ease and recovered. It appears by this, as well as other instances, that great care should be had of those that are thunder-struck, that they be not given up for quite dead, before all means be used in order to their being revived. Paulus Zacchias, in *Questionibus Medicis*, giveth rules whereby it may be known whether persons smitten with lightning be dead past all recovery or no. And the history put forth by Jacobus Javellus, in an epistle emitted with his *Medicine Compendium*, describes the cure of persons struck with lightning. I have not myself seen those books, but whose shall see cause to obtain and consult them, will I suppose find therein things worth their reading and consideration. Something to this purpose I find in the *Scholion*, on the *Germ. Ephem.* for the year 1671, obs. 37, p. 69. The reader that is desirous to see more remarkable instances about thunder and lightning, wherein persons living in former age were concerned, if he please to look into Zuinger his *Theatrum vit. Human.* vol. ii, lib. 2, p. 322, and lib. 7, p. 475, 545, and vol. iii, lib. 1, p. 621, and vol. v, lib. 4, p. 1371, he will find many notable and memorable passages which that industrious author hath collected. Though none more awful (to my remembrance) than that which hapned A.D. 1546, when Meckelen (a principal city in Brabant) was set on fire, and suffered a fearful conflagration by lightning; so it was, that at the very time when this thunder-storm hapned, an inn-keeper (whose name was Crocs) had in his

house, some guests, who were playing at cards. The inn-keeper going into his wine-cellar to fetch drink for his merry guests, at that moment the furious tempest plucked up the house and carried it a good way off. Every one of the men that were playing at cards were found dead with their cards in their hands, only the inn-keeper himself, being in the wine-cellar (which was arched) escaped with his life.

This brings to mind a strange passage related by Cardan (*De Variet.*, lib. 8, c. 43), who saith, that eight men, sitting down together under an oak, as they were at supper, a flash of lightning smote and slew them all; and they were found in the very posture that the lightning surprized them in: one with the meat in his mouth, another seemed to be drinking, another with a cup in his hand, which he intended to bring to his mouth, &c. They looked like images made black with the lightning.

As for Scripture examples of men slain by lightning, it is the judgement of the judicious and learned Zuinger, that the Sodomites, and those 250 that being with Corab in his conspiracy, presumed to offer incense (Numb. xvi, 35), and Nadab and Abihu, and the two semicenturions, with their souldiers, who came to apprehend the prophet Eljah, were all killed by lightning from heaven.



## CHAPTER IV.

### SOME PHILOSOPHICAL MEDITATIONS.

Concerning Antipathies and Sympathies. Of the loadstone. Of the nature and wonderful effects of lightning. That thunder-storms are often caused by Satan, and sometimes by good angels. Thunder is the voice of God and, therefore, to be dreaded. All places in the habitable world are subject to it, more or less. No amulets can preserve men from being hurt thereby. The miserable estate of wicked men upon this account, and the happiness of the righteous, who may be above all disquieting fears with respect unto such terrible accidents.



HAVING thus far related many Remarkable Providences which have hapned in these goings down of the sun, and some of the particulars (especially in the last chapter) being tragical stories, the reader must give me leave upon this occasion, a little to divert and recreate my mind with some philosophical meditations, and to conclude with a theological improvement thereof. There are wonders in the works of Creation as well as Providence, the reason whereof the most knowing amongst mortals are not able to comprehend. "Dost thou know the ballancings of the clouds, the wondrous works of Him who is perfect in knowledge?"

I have not yet seen any who give a satisfactory reason of those strange fountains in New Spain, which ebb and flow with the sea, though far from it, and which fall

in rainy weather, and rise in dry ; or concerning that pit near St. Bartholmew's, into which if one cast a stone, though never so small, it makes a noise as great and terrible as a clap of thunder. It is no difficult thing to produce a world of instances, concerning which, the usual answer is, an occult quality is the cause of this strange operation, which is only a fig-leaf whereby our common philosophers seek to hide their own ignorance. Nor may we (with Erastus) deny that there are marvelous sympathies and antipathies in the natures of things. We know that the horse does abominate the camel ; the mighty elephant is afraid of a mouse ; and they say that the lion, who scorneth to turn his back upon the stoutest animal, will tremble at the crowing of a cock. Some men also have strange antipathies in their natures against that sort of food which others love and live upon. I have read of one that could not endure to eat either bread or flesh ; of another that fell into a swooning fit at the smell of a rose ; others would do the like at the smell of vinegar, or at the sight of an eel or a frog. There was a man that if he did hear the sound of a bell, he would immediately die away ; another if he did happen to hear any one sweeping a room, an inexpressible horror would seize upon him ; another if he heard one whetting a knife, his gums would fall a bleeding ; another was not able to behold a knife that had a sharp point without being in a strange agony. Quercetus speaketh of one that died as he was sitting at the table, only because an apple was brought into his sight. There are some who, if a cat accidentally come into the room, though they neither see it, nor are told of it, will presently be in a sweat, and ready to die away. There was lately one living in Stow-Market, that when ever

it thundered, would fall into a violent vomiting, and so continue until the thunder-storm was over. A woman had such an antipathy against cheese that if she did but eat a piece of bread, cut with a knife, which a little before had cut cheese, it would cause a deliquium; yet the same woman when she was with child delighted in no meat so much as in cheese. There was lately (I know not but that he may be living still) a man, that if pork, or any thing made of swines flesh, were brought into the room, he would fall into a convulsive Sardonian laughter; nor can he for his heart leave as long as that object is before him, so that, if it should not be removed, he would certainly laugh himself to death. It is evident that the peculiar antipathies of some persons are caused by the imaginations of their parents. There was one that would fall into a syncope if either a calves head or a cabbage were brought near him. There were *nati materni* upon the *hypocondria* of this person: on his right side there was the form of a calves head, on his left side a cabbage imprinted there by the imagination of his longing mother. Most wonderful is that which Libavius and others report, concerning a man that would be surprised with a lipothymy at the sight of his own son—nay, upon his approaching near unto him, though he saw him not: for which some assigned this reason, that the mother when she was with child, used to feed upon such meats as were abominable to the father (concerning the rationality of this conjecture see Sir Kenelm Digby's *Discourse of Bodies*, p. 409, 410); but others said that the midwife who brought him into the world was a witch.

Nor are the sympathies in nature less wonderful than the antipathies. There is a mutual friendship between the

olive-tree and the myrtle. There is a certain stone called pantarbe, which draws gold unto it; so does the adamas hairs and twigs. The sympathy between the load-stone and iron, which do mutually attract each other, is admirable: there is no philosopher but speaketh of this; some have published whole treatises (both profitable and pleasant) upon this argument—in special, Gilbert, Ward, Cabeus, Kepler, and of late Kirchnerus.

I know many fabulous things have been related concerning the load-stone by inexperienced philosophers, and so believed by many others, *e.g.* that onions, or garlick, or ointment, will cause it to lose its vertue. Johnston (and from him Dr. Browne in his *Vulgar Errors*) hath truly asserted the contrary. Every one knoweth that the head of a needle touched therewith will continue pointing towards the north pole; so that the magnet leaveth an impression of its own nature and vertue upon the needle, causing it to stand pointed as the magnet self doth. The loadstone it self is the hardest iron: and it is a thing known, that such mines are naturally so (notwithstanding the report of one who saith, that lately in Devonshire, loadstones were found otherwise) posited in the earth. Just under the Line the needle lieth parallel with the horizon; but sailing north or south it begins to incline and increase according as it approacheth to either pole, and would at last endeavour to erect itself; whence some ascribe these strange effects to the north star, which they suppose to be very magnetical. There is reason to believe that the earth is the great magnet. Hence (as Mr. Sellar observes), when a bar of iron has stood long in a window, that end of it which is next to the earth will have the same vertue which the loadstone it self has.

Some place the first meridian at the Azores, because there the needle varies not ; but the like is to be said of some other parts of the world ; yea, under the very same meridian, in divers latitudes, there is a great variation as to the pointing of the needle. It is affirmed that between the shore of Ireland, France, Spain, Guiny, and the Azores, the north point varies towards the east, as some part of the Azores it deflecteth not. On the other side of the Azores, and this side of the equator, the north point of the needle wheeleth to the west ; so that in the lat. 36, near the shore, the variation is about 11 gr., but on the other side of the equator, it is quite otherwise, for in Brasilia the south point varies 12 gr. unto the west, but elongating from the coast of Brasilia toward the shore of Africa it varies eastward, and arriving at the Cape De las Agullas, it rests in the meridian and looketh neither way. Dr. Browne, in his *Pseudoloria Epidemica*, p. 63, does rationally suppose that the cause of this variation may be the inequality of the earth, variously disposed and indifferently mixed with the sea. The needle driveth that way where the greater and most powerful part of the earth is placed ; for whereas on this side the isles of Azores the needle varies eastward, it may be occasioned by that vast tract, viz. Europe, Asia, and Africa, seated towards the east, and disposing the needle that way ; sailing further it veers its lilly to the west, and regards that quarter wherein the land is nearer or greater : and in the same latitude, as it approacheth the shore, augmenteth its variation ; hence, at Rome, there is a less variation (viz. but five degrees) than at London, for on the west side of Rome are seated the great continents of France, Spain, Germany ; but unto England there is almost no earth west, but the whole

extent of Europe and Asia lies eastward, and therefore at London the variation is 11 degrees. Thus also, by reason of the great continent of Brasilia, the needle deflects towards the land 12 degrees: but at the straits of Magellan, where the land is narrowed, and the sea on the other side, it varies but 5 or 6; so because the Cape of De las Aguillas hath sea on both sides near it, and other land remote, and as it were æquidistant from it, the needle conforms to the meridian. In certain creeks and vallies it proveth irregular, the reason whereof may be some vigorous part of the earth not far distant. Thus Dr. Browne, whose arguings seem rational. Some have truly observed of *corrus martis* or steel corroded with vinegar, sulphur, or otherwise, and after reverberated by fire, that the loadstone will not at all attract it, nor will it adhere, but lye therean like sand. It is likewise certain, that the fire will cause the loadstone to lose its vertue, inasmuch as its bituminous spirits are thereby evaporated. Porta (lib. 7, cap. 7) saith that he did, to his great admiration, see a sulphurous flame break out of the loadstone, which being dissipated, the stone lost its attractive vertue. Moreover, the loadstone, by being put into the fire, may be caused quite to change its polarity. The truly noble and honourable Robert Boyle, Esq., many of whose excellent observations and experiments have been advantageous, not only to the English nation but to the learned world, in his book of the *Usefulness of Natural Philosophy*, p. 15, hath these words: —“Taking an oblong loadstone, and heating it red hot, I found the attractive faculty, in not many minutes, either altogether abolisht, or, at least, so impaired and weakened, that I was scarce, if at all, able to discern it. But this hath been observed, though not so faithfully related, by



more than one ; wherefore I shall add, —That by refrigerating this red hot loadstone, either north or south, I found that I could give its extremities a polarity (if I may so speak), which they would readily display upon an excited needle freely placed in equilibrium ; and not only so, but I could by refrigerating the same end, sometimes north and sometimes south, in a very short time change the poles of the loadstone at pleasure, making that which was a quarter of an hour before the north pole become the south ; and, on the contrary, the formerly southern pole become the northern. And this change was wrought on the loadstone, not only by cooling it directly north and south, but by cooling it perpendicularly ; that end of it which was contiguous to the ground growing the northern pole, and so (according to the laws magnetical) drawing to it the south end, and that which was remotest from the contrary one ; as if, indeed, the terrestrial globe were, as some magnetic philosophers have supposed it, but a great magnet, since its effluvia are able, in some cases, to impart a magnetic faculty to the loadstone itself." Thus far Mr. Boyle.

Also Dr. Browne shews, that if we erect a red-hot wire until it cool, then hang it up with wax and untwisted silk where the lower end and that which cooled next the earth does rest, that is the northern point. And if a wire be heated only at one end, according as the end is cooled upwards or downwards, it respectively acquires a verticity. He also observes, if a load-stone be made red hot in the fire, it amits the magnetical vigor it had before, and acquireth another from the earth, in its refrigeration, for that part which cooleth next the earth will acquire the respect of the north : the experiment whereof he made

in a loadstone of parallelogram, or long square figure, wherein only inverting the extreames as it came out of the fire, he altered the poles or faces thereof at pleasure. Unto some such reason as this, must the wonderful change occasioned by the lightning in the compasses of Mr. Lad's vessel be ascribed; probably the heat of the lightning caused the needle to lose its vertue, and the compass in the bidikle might stand pointed to the south, and that unhung in the locker to the west, when they grew cold again, and accordingly continue pointing for ever after.

There is also that which is very mysterious and beyond humane capacity to comprehend, in thunder and lightning. The thunder of his power, who can understand? Also, can any understand the spreadings of the clouds, or the noise of His Tabernacle? Hence Elihu said (some interpreters think there was a thunder-storm at the very instant when those words were spoken) in Job, xxxvii, 5,

**יִרְעַם נִפְלְאוֹת** He thundreth marvels. It is indeed manifest that these wonderful meteors are generated out of a nitrous and sulphurous matter. Hence it is commonly out of dark and thick clouds that hail and coals of fire break forth, Psal. xviii, 11, 12. The scent which the lightning useth to leave behind it, in places where it falls, is a sufficient evidence of its being of a sulphurous nature. Nay, the persons (as well as places) smitten therewith have sometimes smelt strong of brimstone. Two years ago there was a ship riding at anchor in a place in France and a furious tempest suddenly arising, the main-mast was split in pieces with a clap of thunder; the pendant on the top of the main-top-mast was burnt to ashes, twelve men were beat upon the deck, five of which lay

for dead a considerable time, no pulse or breath being perceived, their eyes and teeth immovable, yet had they no visible wound, only an intolerable smell of brimstone; about half an hour after, by rubbing and forcing open their mouths, and pouring down some cordials, they recovered. At the same time six others were miserably burnt, their flesh being scorched, yet their garments not so much as singed; their skin much discoloured. See Mr. Burton's *Miracles of Nature*, p. 181.

Likewise, August 23, 1682. A man walking in the field near Dorking in England was struck with a clap of thunder. One who was near him, ran to take him up, but found him dead, and his body exceeding hot, and withal smelling so strong of sulphur that he was forced to let him lie a considerable time ere he could be removed. It is reported, that sometimes thunder and lightning has been generated out of the sulphurous and bituminous matter which the fiery mountain *Ætna* hath cast forth. We know that when there is a mixture of nitre, sulphur, and upslaked lime, water will cause fire to break out. And when unto nitre brimstone is added, a report is caused thereby. And unquestionably, nitre is a special ingredient in the matter of thunder and lightning; this we may gather from the descension of the flame, which descends not only obliquely but perpendicularly, and that argues it does so not from any external force, but naturally. Mr. William Clark, in his *Natural History of Nitre*, observes that if the quantity of an ounce be put in a fire-shovel, and a live coal put upon it, the fire-shovel in the bottom will be red hot, and burn through whatever is under it; which demonstrates that this sort of fire does

naturally burn downwards, when as all other fires do naturally ascend. For this cause *Stella cadens* is rationally concluded to be a nitrous substance; the like is to be affirmed of the lightning. Hence also is its terrible and irresistible force. The nitre in gunpowder is, as the aforesaid author expresseth it, *Anima Pyrii Pulveris*, sulphur without saltpeter has no powerful expulsion with it. The discharging great pieces of ordnance is fitly called *Artificial Thundring and Lightning*, since thereby men do in a moment blow up houses, beat down castles, batter mountains in pieces. So that there is nothing in nature does so admirably and artificially resemble the thunder and lightning, both in respect of the report, and the terrible and sudden and amazing execution done thereby *Flammæ Jovis & sonitus inclitor Olympi*: Hence as those that are shot with a bullet do not hear the gun, being struck before the report cometh to their ears, so is it usually with them that are thunder-struck, the lightning is upon them before the noise is heard. Men commonly tremble at the dreadful crack, when, as if they hear any thing, the danger useth to be past as to that particular thunder-clap; though another may come and kill them before they hear it. The nitre in the lightning may likewise be esteemed the natural cause of its being of so penetrating and burning a nature. For there is not the like fiery substance in the world again as nitre is. Many have been of the opinion that there is a bolt of stone descending with the thunder; but that is a vulgar error, the fulmeen or thunder-bolt is the same with the lightning, being a nitro-sulphurous spirit. It must needs be a more subtile and spiritual body than any stone is of, that shall penetrate so as these meteors do. It is true that

our translation reads the words in Psal. lxxviii, 41. He gave their flocks to hot thunder-bolts: but the original word רשפים translated thunder-bolts, signifieth burning coals; so that lightning is thereby intended. Avicenna doth indeed say, that he saw a thunder-bolt which fell at Corduba in Spain, and that it had a sulphurous smell, and was like ammoniac. It is possible that not only sulphurous and bituminous but stony substances may be generated in the clouds with the lightning. George Agricola writeth that near Lurgea, a mass of iron being fifty pound in weight, fell from the clouds, which some attempted to make swords of, but the fire could not melt it, nor hammers bring it into form.

In the year 1492. At Ensisheim, a stone of three hundred pound weight fell from the clouds, which is kept as a monument in the Temple there. And in 1581, a stone came out of the clouds in Thuringia, which was so hot that it could not be touched, with which one might strike fire as with a flint. There is now to be seen at Dresden a stone which descended out of a cloud, and is reserved amongst the *Admiranda* belonging to the Elector of Saxony: some lately living were present at the fall of that stone. Again, An. 1618, in Bohemia, a considerable quantity of brass mettall fell from the clouds. No longer since than May 28, 1677, at a village near Hana in Germany, there was a tempest of lightning, and a great multitude of stones of a green and partly cærulean colour fell therewith, and a considerable mass of mineral matter, in taste like vitriol, being pondrous and friable, having also metallick sparks like gold intermixed. That which is by some called the rain-stone or thunder-bolt, was in

the antients termed *Ceraunia*, because of the smell like that of an horn when put into the fire, which doth attend it. Learned Gesner (who, in respect of his vast knowledge in the works of God, may be called the Solomon of the former age) saith, that a gentleman gave him one of those stones, supposing it to be a thunder-bolt, and that it was five digits in length, and three in breadth. This sort of stone is usually in form like unto an iron wedge, and has an hole quite through it. Joh. de Laet, in his treatise *de Gemmis*, lib. 2, cap. 24, relates that he saw another of those stones. Bootius (*de Gemmis*, lib. 2, cap. 261) reports that many persons worthy of credit, affirmed that when houses or trees had been broken with the thunder, they did by digging find such stones in the places where the stroke was given. Nevertheless, that fulminous stones or thunderbolts do always descend out of the clouds, when such breache are made by the lightning, is (as I said) a vulgar error.

The effects produced by the lightning are exceeding marvelous: sometimes gold, silver, brass, iron, has been melted thereby when the things wherein they have been kept, received no hurt; yea, when the wax on the bags which contained them has not been so much as melted. Liquors have been thereby exhausted out of vessels, when the vessels themselves remained untouched; and (which is more wonderful) when the cask has been broken by the lightning, the wine has remained as it were included in a skin, without being spilt; the reason whereof Sennertus supposeth to be, in that the heat of the lightning did condense the exterior parts of the wine. It is also a very strange thing, which histories report concerning Marcia (a Roman Princess), that the child in her body was smitten

and killed with lightning, and yet the mother received no hurt in her own body. It is hard to give a clear and satisfactory reason why if a piece of iron be laid upon the cask it prevents the thunder from marring the wine contained therein, and also keeps milk from turning. The Virtuosi of France, in their *Philosophical Conferences* (vol. ii, p. 427), suppose a sympathy between iron and the gross vapors of thunder and lightning. They say that which is commonly called the thunder-bolt does sometimes resemble steel, as it were to shew the correspondence that there is between iron and thunder: so that the air being impregnate by those noisome vapours which are of the same nature with iron, meeting with some piece of it laid on a vessel, is joyned to the iron by sympathy, the iron by its attractive vertue receives them, and by its retentive, retains them, and by that means prevents the effects. This conjecture is ingenious. Nor is it easie to give a solid reason why the lightning should hurt one creature rather than another. Naturalists observe that it is so. *Felcs canes et capras magis illorum obnoxius ictibus observatio sedula dedit*, saith Johnston. Bartholinus conjectures the reason to be the halitus in the bodies of those creatures which are a fit nutriment for the fulminious spirits to prey upon. When fire is set to a train of gunpowder, it will run accordingly strait or crooked, upwards or downwards, as the matter it feeds upon is disposed: so proportionably here: but this is a subject for ingenious minds to enquire into. It is, moreover, difficult to determine how men are killed therewith, when no visible impression is made upon their bodies. Some think it is by a meer instantaneous suffocation of their animal spirits. That poysonful vapours do some

times attend the lightning is manifest. Seneca saith, that wine which has been congealed with the lightning, after it is dissolved, and in appearance returned to its pristine state, it causeth the persons that shall drink of it, either to die or become mad. Naturalists observe that venomous creatures being struck with lightning lose their poyson; the reason of which may be, not only the heat but the venome of those vapours attracting the poyson to themselves. And that vapors will kill in a moment is past doubt. In the *Philosophical Transactions* for the year 1665 (p. 44), it is related that seven or eight persons going down stairs into a coal-pit, they fell down dead as if they had been shot: there being one of them whose wife was informed that her husband was stifled, she went near to him without any inconvenience; but when she went a little further, the vapors caused her instantly to fall down dead. And it is famously known, concerning the Lake Avernus, in Campania, that if birds attempt to fly over it, the deadly vapors thereof kill them in a moment. But the lightning doth more than merely suffocate with mortiferous vapors. It sometimes penetrates the brain, and shrivels the heart and liver, when nothing does appear outwardly. And it does, as Dr. Goodwin, in his lately published judicious discourse about the punishment of sinners in the other world (p. 44), aptly expresseth, lick up the vital and animal spirits that run in the body, when yet the body itself remains unburnt. Those spirits are the vinculum, the tie of union between the soul and body, which the lightning may consume without so much as singeing the body or cloaths there. Nevertheless, upon some it leaveth direful marks, and breaketh their very bones in pieces, and sometimes tears



away the flesh from the bones. There are some remarkable instances confirming this, published in the *Philosophical Transactions*. Dr. Wallis, in a letter written at Oxford, May 12, 1666, giving an account of a very sad accident which had then newly hapned there, he saith, "That two scholars of Wadham Colledge, being alone in a boat (without a waterman) having newly thrust off from shore at Medley, to come homewards, standing near the head of the boat, were presently, with a stroke of thunder or lightning, both struck off out of the boat into the water: the one of them stark dead, in whom though presently taken out of the water (having been by relation scarce a minute in it), there was not discerned any appearance of life, sense, or motion; the other was stuck fast in the mud (with his feet downwards, and his upper parts above water) like a post, not able to help himself out; but besides a present astonying or numness, had no other hurt; but was for the present so disturbed in his senses that he knew not how he came out of the boat, nor could remember either thunder or lightning that did effect it: and was very feeble and faint upon it, which, though presently put into a warm bed, he had not thoroughly recovered by the next night; and whither since he have or no I know not. Others in another boat, about ten or twenty yards from these (as by their description I estimate), felt a disturbance and shaking in their boat, and one of them had his chair struck from under him, and thrown upon him, but had no hurt. These immediately made up to the others, and (some leaping into the water to them) presently drew them into the boat or on shore; yet none of them saw these two fall into the water (not looking that way) but heard one

of them cry for help presently upon the stroke, and smelt a very strong stinking smell in the air; which, when I asked him that told it me, what kind of stink, he said, like such a smell as is perceived upon the striking of flints together. He that was dead (when by putting into a warm bed, and rubbing, and putting strong waters into his mouth, &c., no life could be brought into him) was the next morning brought to town; where, among multitudes of others who came to see, Dr. Willis, Dr. Mallington, Dr. Lower, and myself, with some others, went to view the corps, where we found no wound at all in the skin; the face and neck swart and black, but not more than might be ordinary, by the setting of the blood; on the right side of the neck was a little blackish spott about an inch long, and about a quarter of an inch broad at the broadest, and was as if it had been seared with a hot iron; and as I remember, one somewhat bigger on the left side of the neck below the ear. Streight down the breast, but towards the left side of it, was a large place, about three quarters of a foot in length, and about two inches in breadth—in some places more, in some less, which was burnt and hard, like leather burnt with the fire, of a deep blackish red colour, not much unlike the scorched skin of a roasted pig; and on the forepart of the left shoulder such another spot about as big as a shilling; but that in the neck was blacker and seemed more seared. From the top of the right shoulder, sloping downwards towards that place in his breast, was a narrow line of the like scorched skin, as if somewhat had come in there at the neck, and had run down to the breast, and there spread broader.

The buttons of his doublet were most of them off, which

some thought might have been torn off with the blast getting in at the neck, and then bursting its way out; for which the greatest presumption was (to me), that besides four or five buttons wanting towards the bottom of the breast, there was about half a dozen together clear off from the bottom of the collar downwards, and I do not remember that the rest of the buttons did seem to be near worn out, but almost new. The collar of his doublet just over the fore-part of the right shoulder was quite broken asunder, but with a blunt tool, only the inward linen or fustian lining of it was whole, by which, and by the view of the ragged edges, it seemed manifest to me that it was from a stroke inward (from without), not outwards from within.

“ His hat was strangely torn, not just on the crown, but on the side of the hat, and on the brim. On the side of it was a great hole, more than to put in ones fist through it: some part of it being quite struck away, and from thence divers gashes every way, as if torn or cut with a dull tool; and some of them of a good length, almost quite to the edges of the brim. And besides these one or two gashes more, which did not communicate with that hole in the side. This also was judged to be by a stroke inwards; not so much from the view of the edges of those gashes (from which there was scarce any judgment to be made either way), but because the lining was not torn, only ript from the edge of the hat (where it was sown on) on that side where the hole was made. But his hat not being found upon his head, but at some distance from him, it did not appear against what part of his head that hole was made.

“ Another sad disaster hapned Jan. 24th, 1665-6, when

one Mr. Brooks of Hampshire, going from Winchester towards his house near Andover, in very bad weather, was himself slain by lightning, and the horse he rode on under him; for about a mile from Winchester he was found with his face beaten into the ground, one leg in the stirrup, the other in the horses main; his cloathes all burnt off his back, not a piece as big as an handkerchief left intire, and his hair and all his body singed. With the force that struck him down, his nose was beaten into his face, and his chin into his breast, where was a wound cut almost as low as to his navil; and his clothes being as aforesaid torn, the pieces were so scattered and consumed, that not enough to fill the crown of a hat could be found. His gloves were whole, but his hands in them singed to the bone. The hip-bone and shoulder of his horse burnt and bruised, and his saddle torn in little pieces."

Very remarkable also was that which hapned forty-five years ago at another place in England, viz., Withycomb in Devonshire, where, on October 21, A.D. 1638, being Sabbath day, whilst the people were attending the publick worship of God, a black cloud coming over the church, there was suddenly an amazing clap of thunder, and with it a ball of fire came in at the window, whereby the house was very much damnified, and the people many of them struck down. Some of the seats in the body of the church were turned upside down, yet they that sat in them received no hurt. A gentleman of note there (one Mr. Hill), sitting in his seat by the chancel, had his head suddenly smitten against the wall, by which blow he died that night. Another had his head cloven, his skull rent in three pieces, and his brains thrown upon the ground

whole. The hair of his head, through the violence of the blow, stuck fast to the pillar that was near him. A woman, attempting to run out of the church, had her clothes set on fire, and her flesh on her back torn almost to the very bone. See Mr. Clarks *Examples*, vol. i, chap. 104, p. 501.

It is not heresie to believe that Satan has sometimes a great operation in causing thunder-storms. I know this is vehemently denied by some: the late witch-advocates call it blasphemy; and an old council did anathematize the men that are thus perswaded; but, by their favour, an orthodox and rational man may be of the opinion, that when the devil has before him the vapors and materials out of which the thunder and lightning are generated, his art is such as that he can bring them into form. If chymists can make their *Aurum fulminans*, what strange things may this infernal chymist effect? The Holy Scriptures intimate as much as this cometh to. In the sacred story concerning Job, we find that Satan did raise a great wind, which blew down the house where Job's children were feasting. And it is said, chap. i, ver. 16, that the fire of God fell from heaven, and burnt up the sheep and the servants. This אֵשׁ אֱלֹהִים, fire of God, was no doubt thunder and lightning, and such as was extraordinary, and is therefore expressed with the name of God, as is usual amongst the Hebrews. Satan had a deep policy in going that way to work, thereby hoping to make Job believe God was his enemy. Mr. Caryl (according to his wonted manner)\* does both wittily and judiciously paraphrase upon the place. "The fire of God (saith he) here, is conceived to have been some terrible flash of lightning; and it is the more probable, because it is said to fall down from

Heaven, that is, out of the air. There Satan can do mighty things, command much of the magazine of Heaven, where that dreadful artillery which makes men tremble, those fiery meteors, thunder and lightning, are stored and lodged. Satan, let loose by God, can do wonders in the air: he can raise storms, he can discharge the great ordnance of Heaven, thunder and lightning; and, by his art, can make them more terrible and dreadful than they are in their own nature." Satan is said to be "the Prince of the Power of the Air," Eph. ii, 2. And we read of the working of Satan with all power and signs, and lying words, 2 Thess. ii, 9. It is, moreover, predicted in the Revelation, that Antichrist should cause fire to come down from heaven, Rev. xiii, 13. Accordingly, we read in history, that some of the Popes have, by their skill in the black art, caused balls of fire to be seen in the air. So then it is not beyond Satans power to effect such things, if the great God give him leave, without whose leave he cannot blow a feather, much less raise a thunder-storm. And, as the Scriptures intimate Satan's power in the air to be great, so histories do abundantly confirm it by remarkable instances. One of the scholars of Empedocles has testified that he saw his master raising winds and laying them again; and there were once many witnesses of it, whence they called Empedocles *κωλυσάνεμαν*. Clemens Alexandrinus mentions this as unquestionably true. Our great Rainold (*de libris Apocryphis*, lect. 202) saith, that we may from Job conclude it was not impossible for Empedocles, by the devils aid, to do as has been reported of him. Dio relates, that when the Roman army, in the dayes of the Emperour Claudius, pursuing the Africans, was in extream danger of perishing by drought, a magician

undertook to procure water for them, and presently, upon his incantations, an astonishing shower fell. Jovianus Pontanus reports, that when King Ferdinand besieged the city Suessa, all the waters in the cisterns being dried up, the citizens had like to have lost their lives by the prevailing drought. The Popish priests undertook, by conjuration, to obtain water. The magical ceremonies by them observed were most horrid and ridiculous. for they took an ass, and put the sacrament of the eucharist into his mouth, sang funeral verses over him, and then buried him alive before the church doors. As soon as these rites, so pleasing to the devil, were finished, the heavens began to look black, and the sea to be agitated with winds, and anon it rained and lightened after a most horrid manner. Smetius, in his *Miscellanes*, lib. 5, relates, that a girl, foolishly imitating the ceremonies of her nurse, whom she had sometimes seen raising tempests, immediately a prodigious storm of thunder and lightning hapned, so as that a village near Lipsia was thereby set on fire. This relation is mentioned by Sennertus as a thing really true. At some places in Denmark, it is a common and a wicked practice to buy winds, when they are going to sea. If Satan has so far the power of the air as to cause winds, he may cause storms also. Livy reports, concerning Romulus, that he was by a tempest of thunder and lightning transported no man knew whither, being after that never heard of. Meureius (in *Comment. Meteorolop.*) speaketh of a man; that going between Lipsia, and Torga, was suddenly carried out of sight by a thunder-storm, and never seen more. And the truth of our assertion seems to be confirmed by one of those sad effects of lightning mentioned in the preceding chapter; for I am informed, that

when Matthew Cole was killed with the lightning at North-Hampton, the dæmons which disturbed his sister, Ann Cole (forty miles distant), in Hartford, spoke of it, intimating their concurrence in that terrible accident.

The Jewish rabbins affirm, that all great and suddain destructions are from Satan, the angel of death. That he has frequently an hand therein is past doubt: and if the fallen angels are able (when God shall grant them a commission) to cause fearful and fatal thunders, it is much more true concerning the good and holy angels. 2 Kings i, 14, 15. When the law was given at Mount Sinai, there were amazing thundrings and lightnings, wherein the great God saw meet to make use of the ministry of holy angels (Acts vii, 53; Gal. iii, 19; Heb. ii, 2). Some think that Sodom was destroyed by extraordinary lightning. Its certain that holy angels had an hand in effecting that desolation, Gen. xix, 13. We know that one night the angel of the Lord smote in the camp of the Assyrians 185,000. It is not improbable but that those Assyrians were killed with lightning; for it was with respect to that tremendous providence that those words were uttered — "Who amongst us shall dwell with the devouring fire?" Isa. xxxiii, 14. Ecclesiastical history informs us, that the Jews, being encouraged by the apostate Julian, were resolved to re-build their temple, but lightning from Heaven consumed not only their work, but all their tools and instruments wherewith that cursed enterprize was to have been carried on, so was their design utterly frustrate. Why might not holy angels have an hand in that lightning? There occurs to my mind a remarkable passage, mentioned by Dr. Beard, in his chapter about the protection of holy angels over them that fear God (p. 443). He



saith, that a certain man, travelling between two woods in a great tempest of thunder and lightning, rode under an oak to shelter himself; but his horse would by no means stay under that oak, but, whither his master would or no, went from that tree, and stayed very quietly under another tree not far off. He had not been there many minutes before the first oak was torn all to fitters with a fearful clap of thunder and lightning. Surely there was the invisible guardianship of an holy angel in that providence.

But though it be true, that both natural causes and angels do many times concur when thunder and lightning, with the awful effects thereof, happen, nevertheless, the supream cause must not be disacknowledged: the Eternal Himself has a mighty hand of providence in such works. He thundreth with the voice of His excellency. Among the Greeks thunder was stiled *φωνη Διός*, and the Scripture calls it "The Voice of the Lord." "The God of glory thundreth." "The voice of the Lord is very powerful; the voice of the Lord is full of majesty; the voice of the Lord breaketh the cedars; the voice of the Lord divideth the flames of fires." Lightnings are also said to be "the arrows of God," Psalm xviii, 14; upon which account the children of men ought to dread the hand of the Highest therein. And the more, for that all places in the habitable world are exposed unto dangers and destruction by the artillery of Heaven: though some parts of the earth are naturally subject thereunto more than others. Acosta saith, that it seldom thunders about Brazil; but such lightnings are frequent there as make the night appear brighter than the noon-day. Travellers report, that there are some snowy mountains in Africa, on which the cracks of thunder are so loud and vehement as that

they are heard fifty miles off at sea. In some parts of Tartaria it will both snow and thunder at the same time. In the northern climates there use to be vehement thunders, and men are often struck dead thereby. In the province of Terravara in Spain grows the wood for the cross, to which superstitious Papists attribute a power to preserve men from thunder. So did the Gentiles of old vainly think to secure themselves from Heavens gun-shot, by carrying those things about them which they suppose would be as amulets to defend them from all harm. The tents of the old emperors were made of seal-leather, because they imagined that the sea-calf could not be thunder-struck. Tyberius wore a crown of laurel upon his head, for that the philosophers told him the lightning could not hurt the bay-tree. Rodiginus confirms the like concerning the fig-tree. But others declare they have seen the laurel smitten and withered with lightning; therefore, the Conimbricensian philosophers acknowledge this immunity to be fictitious. The like vanity is in their opinion who suppose that the stone by philosophers called *brontias*, i.e., the thunder-bolt, will secure them from harm by lightning. To conclude, most miserable is the state of all Christless sinners, who know not but that every thunder-storm which comes may send them to hell in a moment.

*Hi sunt qui trepidant et ad omnia fulgura pallent,  
Cum tonat, exanimes primo quoque murmure cœli.*

The Psalmist alludes to a thunder storm, when he saith, "The Lord will rain upon the wicked snares" (the lightning cometh suddenly, and taketh men as birds, in a snare before they think of it), "fire and brimstone, and a tempest of horrors." Psalm xi, 6. The atheism of

Epicurus of old (and of some in these dayes), who taught that inasmuch as thunder proceeds from natural causes, it is a childish thing for men to have an awe upon their hearts when they hear that voice. I say such atheism is folly and wickedness; for the great God "maketh the way for the lightning of thunder;" nor does it ever miss or mistake its way, but always lights where God has appointed it. Job xxviii, 26. He directs the lightning under the whole heaven, and unto the ends of the earth: after it a voice roareth, that they may do whatsoever he commanded them upon the face of the world in the earth. Job xxxvii, 3, 12. Yea, and good men should from this consideration be incited to endeavour that their garments be kept from defilement, and that they be always walking with God, since they know not but that death may come upon them by such a way and by such means as this. As to outward evils, there is one event to the righteous and to the wicked; to him that sacrificeth and to him that sacrificeth not; as is the good so is the sinner. The examples mentioned in the preceding chapter do confirm it, since divers of those whom the thunder killed were good men. And they that are in Christ, and who make it their design to live unto God, need not be dismayed at the most terrifying thunder-claps, no more than a child should be afraid when he hears the voice of his loving father. Notable is that passage, related by Mr. Ambrose in his *Treatise of Angels* (p. 265, and by Mr. Clark vol. i, p. 512). A prophane man, who was also a persecutor of Mr. Bolton, riding abroad, it thundred very dreadfully, at the which the man greatly trembled; his wife who was eminent for godliness, being with him, asked why he was so much afraid? To whom he replied: Are not

you afraid to hear these dreadful thunder claps? No (saith she), not at all, for I know it is the voice of my Heavenly Father: and should a child be afraid to hear his fathers voice! At the which the man was amazed, concluding with himself, these Puritans have a divine principle in them, which the world seeth not, that they should have peace and serenity in their souls when others are filled with dismal fears and horrors. He thereupon went to Mr. Bolton, bewailing the wrong he had done him, begging his pardon and prayers, and that he would tell him what he must do that so his soul might be saved: and he became a very godly man ever after. This was an happy thunder-storm.





## • CHAPTER V.

### CONCERNING THINGS PRETERNATURAL WHICH HAVE HAPNED IN NEW ENGLAND.

A remarkable relation about Ann Cole, of Hartford. Concerning several witches in that colony. Of the possessed maid at Groton. An account of the house in Newberry lately troubled with a daemon. A parallel story of an house at Tedworth, in England. Concerning another in Hartford. And of one in Portsmouth, in New-England, lately disquieted by evil spirits. The relation of a woman at Warwick, in New-England, molested with apparitions, and sometimes tormented by invisible agents.



NASMUCH as things which are preternatural, and not accomplished without diabolical operation, do more rarely happen, it is pity but that they should be observed. Several accidents of that kind have hapned in New-England, which I shall here faithfully relate, so far as I have been able to come unto the knowledge of them.

Very remarkable was that Providence wherein Ann Cole of Hartford in New-England was concerned. She was, and is accounted, a person of real piety and integrity; nevertheless, in the year 1662, then living in her fathers house (who has likewise been esteemed a godly man), she was taken with very strange fits, wherein her tongue was improved by a daemon to express things which she herself knew nothing of; sometimes the discourse would hold for

a considerable time ; the general purpose of which was, that such and such persons (who were named in the discourse which passed from her) were consulting how they might carry on mischievous designs against her and several others, mentioning sundry wayes they should take for that end, particularly that they would afflict her body, spoil her name, &c. The general answer made amongst the dæmons was, "She runs to the rock." This having continued some hours, the dæmons said, "Let us confound her language, that she may tell no more tales." She uttered matters unintelligible. And then the discourse passed into a Dutch tone (a Dutch family then lived in the town), and therein an account was given of some afflictions that had befallen divers ; amongst others, what had befallen a woman that lived next neighbour to the Dutch family, whose arms had been strangely pinched in the night, declaring by whom and for what cause that course had been taken with her. The Reverend Mr. Stone (then teacher of the church in Hartford) being by, when the discourse hapned, declared that he thought it impossible for one not familiarly acquainted with the Dutch (which Ann Cole had not in the least been) should so exactly imitate the Dutch tone in the pronunciation of English. Several worthy persons (viz., Mr. John Whiting, Mr. Samuel Hooker, and Mr. Joseph Haines) wrote the intelligible sayings expressed by Ann Cole, whilst she was thus amazingly handled. The event was, that one of the persons (whose name was Greensmith, being a lewd and ignorant woman, and then in prison on suspicion for witchcraft) mentioned in the discourse as active in the mischief done and designed, was by the magistrate sent for ; Mr. Whiting and Mr. Haines read what they had

written, and the woman being astonished thereat, confessed those things to be true, and that she and other persons named in this preternatural discourse, had had familiarity with the devil. Being asked whether she had made an express covenant with him, she answered, she had not, only as she promised to go with him when he called, which accordingly she had sundry times done, and that the devil told her that at Christmass they would have a merry meeting, and then the covenant between them should be subscribed. The next day she was more particularly enquired of concerning her guilt respecting the crime she was accused with. She then acknowledged, that though when Mr. Haines began to read what he had taken down in writing, her rage was such that she could have torn him in pieces, and was as resolved as might be to deny her guilt (as she had done before), yet after he had read awhile, she was (to use her own expression) as if her flesh had been pulled from her bones, and so could not deny any longer : she likewise declared, that the devil first appeared to her in the form of a deer or fawn, skipping about her, wherewith she was not much affrighted, and that by degrees he became very familiar, and at last would talk with her ; moreover she said that the devil had frequently the carnal knowledge of her body ; and that the witches had meetings at a place not far from her house ; and that some appeared in one shape, and others in another ; and one came flying amongst them in the shape of a crow. Upon this confession, with other concurrent evidence, the woman was executed ; so likewise was her husband, though he did not acknowledge himself guilty. Other persons accused in the discourse made their escape. Thus doth the devil use to serve his clients. After the

suspected witches were either executed or fled, Ann Cole was restored to health, and has continued well for many years, approving herself a serious Christian.

There were some that had a mind to try whether the stories of witches not being able to sink under water were true; and accordingly a man and woman, mentioned in Ann Cole's Dutch-toned discourse, had their hands and feet tyed, and so were cast into the water, and they both apparently swam after the manner of a buoy, part under, part above the water. A by-stander, imagining that any person bound in that posture would be so borne up, offered himself for trial; but being in the like matter gently laid on the water, he immediately sunk right down. This was no legal evidence against the suspected persons, nor were they proceeded against on any such account; however, doubting that an halter would choak them, though the waters would not, they very fairly took their flight, not having been seen in that part of the world since. Whether this experiment were lawful, or rather superstitious and magical, we shall (*our θew*) enquire afterwards.

Another thing which caused a noise in the country, and wherein Satan had undoubtedly a great influence, was that which hapned at Groton. There was a maid in that town (one Elizabeth Knap) who in the moneth of October, anno 1671, was taken after a very strange manner, sometimes weeping, sometimes laughing, sometimes roaring hideously, with violent motions and agitations of her body, crying out "Money, money," etc. In November following, her tongue for many hours together was draw like a semicircle up to the roof of her mouth, not to be removed, though some tried with their fingers



to do it. Six men were scarce able to hold her in some of her fits, but she would skip about the house yelling and looking with a most frightful aspect. December 17 : Her tongue was drawn out of her mouth to an extraordinary length ; and now a daemon began manifestly to speak in her. Many words were uttered wherein are labial letters, without any motion of her lips, which was a clear demonstration that the voice was not her own. Sometimes words were spoken seeming to proceed out of her throat, when her mouth was shut : sometimes with her mouth wide open, without the use of any of the organs of speech. The things then uttered by the devil were chiefly railings and revilings of Mr. Willard (who was at that time a worthy and faithful pastor to the church in Groton). Also the daemon belched forth most horrid and nefarious blasphemies, exalting himself above the Most High. After this she was taken speechless for some time. One thing more is worthy of remark concerning this miserable creature. She cried out in some of her fits, that a woman (one of her neighbours) appeared to her, and was the cause of her affliction. The person thus accused was a very sincere, holy woman, who did hereupon, with the advice of friends, visit the poor wretch ; and though she was in one of her fits, having her eyes shut, when the innocent person impeached by her came in, yet could she (so powerful were Satans operations upon her) declare who was there, and could tell the touch of that woman from any ones else. But the gracious party, thus accused and abused by a malicious devil, prayed earnestly with and for the possessed creature ; after which she confessed that Satan had deluded her, making her believe evil of her good neighbour without any cause.

Nor did she after that complain of any apparition or disturbance from such an one. Yea, she said, that the devil had himself, in the likeness and shape of divers, tormented her, and then told her it was not he but they that did it.

As there have been several persons vexed with evil spirits, so divers houses have been wofully haunted by them. In the year 1679, the house of William Morse, in Newberry in New-England, was strangely disquieted by a dæmon. After those troubles began, he did, by the advice of friends, write down the particulars of those unusual accidents. And the account which he giveth thereof is as followeth :—

On December 3, in the night time, he and his wife heard a noise upon the roof of their house, as if sticks and stones had been thrown against it with great violence ; whereupon he rose out of his bed, but could see nothing. Locking the doors fast, he returned to bed again. About midnight they heard an hog making a great noise in the house, so that the man rose again, and found a great hog in the house ; the door being shut, but upon the opening of the door it ran out.

On December 8, in the morning, there were five great stones and bricks by an invisible hand thrown in at the west end of the house while the mans wife was making the bed ; the bedstead was lifted up from the floor, and the bedstaff flung out of the window, and a cat was hurled at her ; a long staff danced up and down the chimney ; a burnt brick, and a piece of a weather-board, were thrown in at the window. The man at his going to bed, put out his lamp, but in the morning found that the saveall of it

was taken away, and yet it was unaccountably brought into its former place. On the same day the long staff, but now spoken of, was hang'd up by a line, and swung to and fro; the man's wife laid it in the fire, but she could not hold it there, inasmuch as it would forcibly fly out; yet after much ado, with joynt strength they made it to burn. A shingle flew from the window, though nobody near it; many sticks came in at the same place, only one of these was so scragged that it could enter the hole but a little way, whereupon the man pusht it out; a great rail likewise was thrust in at the window, so as to break the glass.

At another time an iron crook that was hanged on a nail, violently flew up and down; also a chair flew about, and at last lighted on the table where victuals stood ready for them to eat, and was likely to spoil all, only by a nimble catching they saved some of their meal with the loss of the rest and the overturning of their table.

People were sometimes barricado'd out of doors, when as yet there was nobody to do it; and a chest was removed from place to place, no hand touching it. Their keys being tied together, one was taken from the rest, and the remaining two would fly about making a loud noise by knocking against each other. But the greatest part of this devils feats were his mischievous ones, wherein indeed he was sometimes antick enough too, and therein the chief sufferers were, the man and his wife, and his grand-son. The man especially had his share in these diabolical molestations. For one while they could not eat their suppers quietly, but had the ashes on the hearth before their eyes thrown into their victuals, yea, and upon their heads and clothes, insomuch that they were

forced up into their chamber, and yet they had no rest there; for one of the man's shoes being left below, it was filled with ashes and coals, and thrown up after them. Their light was beaten out, and, they being laid in their bed with their little boy between them, a great stone (from the floor of the loft) weighing above three pounds was thrown upon the man's stomach, and he turning it down upon the floor, it was once more thrown upon him. A box and a board were likewise thrown upon them all; and a bag of hops was taken out of their chest, therewith they were beaten, till some of the hops were scattered on the floor, where the bag was then laid and left.

In another evening, when they sat by the fire, the ashes were so whirled at them, that they could neither eat their meat nor endure the house. A peel struck the man in the face. An apron hanging by the fire was flung upon it, and singed before they could snatch it off. The man being at prayer with his family, a beesom gave him a blow on his head behind, and fell down before his face.

On another day, when they were winnowing of barley, some hard dirt was thrown in, hitting the man on the head, and both the man and his wife on the back; and when they had made themselves clean, they essayed to fill their half-bushel; but the foul corn was in spite of them often cast in amongst the clean, and the man, being divers times thus abused, was forced to give over what he was about.

On January 23 (in particular), the man had an iron pin twice thrown at him, and his inkhorn was taken away from him while he was writing; and when by all his seeking it he could not find it, at last he saw it drop out of the air, down by the fire. A piece of leather was twice thrown

at him; and a shoe was laid upon his shoulder, which he catching at, was suddenly rapt from him. An handful of ashes was thrown at his face, and upon his clothes; and the shoe was then clapt upon his head, and upon it he clapt his hand, holding it so fast, that somewhat unseen pulled him with it backward on the floor.

On the next day at night, as they were going to bed, a lost ladder was thrown against the door, and their light put out; and when the man was a bed, he was beaten with an heavy pair of leather breeches, and pull'd by the hair of his head and beard, pinched and scratched, and his bed-board was taken away from him. Yet more: in the next night, when the man was likewise a bed, his bed-board did rise out of its place, notwithstanding his putting forth all his strength to keep it in; one of his awls was brought out of the next room into his bed, and did prick him; the clothes wherewith he hoped to save his head from blows, were violently pluckt from thence. Within a night or two after, the man and his wife received both of them a blow upon their heads, but it was so dark that they could not see the stone which gave it. The man had his cap pulled off from his head while he sat by the fire.

The night following they went to bed undressed, because of their late disturbances, and the man, wife, boy, presently felt themselves pricked, and upon search, found in the bed a bodkin, a knitting-needle, and two sticks picked at both ends; he received also a great blow, as on his thigh, so on his face, which fetched blood; and while he was writing, a candlestick was twice thrown at him, and a great piece of bark fiercely smote him; and a pail of water turned up without hands.

On the 28th of the mentioned moneth, frozen clods of

cow-dung were divers times thrown at the man out of the house in which they were. His wife went to milk the cow, and received a blow on her head ; and sitting down at her milking work, had cow-dung divers times thrown into her pail. The man tried to save the milk, by holding a piggin side-ways under the cowes belly ; but the dung would in for all, and the milk was only made fit for hogs. On that night, ashes were thrown into the porridge which they had made ready for their supper, so as that they could not eat it ; ashes were likewise often thrown into the man's eyes as he sat by the fire ; and an iron hammer flying at him, gave him a great blow on his back. The man's wife going into the cellar for beer, a great iron peel flew and fell after her through the trap-door of the cellar ; and going afterwards on the same errand to the same place, the door shut down upon her, and the table came and lay upon the door, and the man was forced to remove it e'er his wife could be released from where she was. On the following day, while he was writing, a dish went out of its place, leapt into the pale, and cast water upon the man, his paper, his table, and disappointed his procedure in what he was about ; his cap jump't off from his head, and on again, and the pot-lid leapt off from the pot into the kettle on the fire.

February 2. While he and his boy were eating of cheese, the pieces which he cut were wrested from them, but they were afterwards found upon the table, under an apron and a pair of breeches ; and also from the fire arose little sticks and ashes, which flying upon the man and his boy, brought them into an uncomfortable pickle. But as for the boy, which the last passage spoke of, there remains much to be said concerning him and a principal sufferer in

these afflictions: for on the 18th of December, he sitting by his grandfather, was hurried into great motions, and the man thereupon took him, and made him stand between his legs; but the chair danced up and down, and had like to have cast both man and boy into the fire; and the child was afterwards flung about in such a manner, as that they feared that his brains would have been beaten out; and in the evening he was tossed as afore, and the man tried the project of holding him, but ineffectually. The lad was soon put to bed, and they presently heard an huge noise, and demanded what was the matter? and he answered, that his bedstead leaped up and down; and they (i.e. the man and his wife) went up, and at first found all quiet, but before they had been there long, they saw the board by his bed trembling by him, and the bed-clothes flying off him; the latter they laid on immediately, but they were no sooner on than off; so they took him out of his bed for quietness.

December 29. The boy was violently thrown to and fro, only they carried him to the house of a doctor in the town, and there he was free from disturbances; but returning home at night, his former trouble began, and the man taking him by the hand, they were both of them almost tript into the fire. They put him to bed and he was attended with the same iterated loss of his clothes, shaking off his bed-board, and noises that he had in his last conflict; they took him up, designing to sit by the fire, but the doors clattered, and the chair was thrown at him; wherefore they carried him to the doctors house, and so for that night all was well. The next morning he came home quiet; but as they were doing somewhat, he cried out that he was prickt on the back; they looked, and

found a three-tin'd fork sticking strangely there; which being carried to the doctors house, not only the doctor himself said that it was his, but also the doctors servant affirmed it was seen at home after the boy was gone. The boys vexations continuing, they left him at the doctors, where he remained well till awhile after, and then he complained he was pricked; they looked and found an iron spindle sticking below his back: he complained he was pricked still; they looked, and found there a long iron, a bowl of a spoon, and a piece of a pansheard. They lay down by him on the bed, with the light burning, but he was twice thrown from them, and the second time thrown quite under the bed. In the morning the bed was tossed about, with such a creaking noise as was heard to the neighbours. In the afternoon their knives were, one after another, brought, and put into his back, but pulled out by the spectators; only one knife, which was missing, seemed to the standers by to come out of his mouth. He was bidden to read; his book was taken and thrown about several times, at last hitting the boys grandmother on the head. Another time he was thrust out of his chair, and rolled up and down, with outcries that all things were on fire; yea, he was three times very dangerously thrown into the fire, and preserved by his friends with much ado. The boy also made, for a long time together, a noise like a dog, and like an hen with her chickens, and could not speak rationally.

Particularly, on December 26, he barked like a dog, and cackled like an hen; and after long distraining to speak, said, "There's Powel, I am pinched." His tongue likewise hung out of his mouth, so that it could by no means be forced in till his fit was over, and then he said



'twas forced out by Powel. He and the house also after this had rest till the 9th of January ; at which time the child, because of his intolerable ravings, lying between the man and his wife, was pulled out of bed, and knockt vehemently against the bedstead boards, in a manner very perillous and amazing. In the day-time he was carried away beyond all possibility of their finding him. His grandmother at last saw him creeping on one side, and drag'd him in, where he lay miserable lame ; but recovering his speech, he said, that he was carried above the doctors house, and that Powel carried him : and that the said Powel had him into the barn, throwing him against the cart-wheel there, and then thrusting him out at an hole ; and accordingly they found some of the remainders of the threshed barley, which was on the barn-floor, hanging to his clothes.

At another time he fell into a swoon ; they forced somewhat refreshing into his mouth, and it was turned out as fast as they put it in ; e'er long he came to himself, and expressed some willingness to eat, but the meat would forcibly fly out of his mouth ; and when he was able to speak, he said Powel would not let him eat. Having found the boy to be best at a neighbours house, the man carried him to his daughters, three miles from his own. The boy was growing antick as he was on the journey, but before the end of it he made a grievous hollowing ; and when he lighted, he threw a great stone at a maid in the house, and fell on eating of ashes. Being at home afterwards, they had rest awhile : but on the 19th of January, in the morning he swooned, and coming to himself, he roared terribly, and did eat ashes, sticks, rug-yarn. The morning following, there was such a racket with the boy

that the man and his wife took him to bed to them : a bed-staff was thereupon thrown at them, and a chamber-pot with its contents was thrown upon them, and they were severely pinched. The man being about to rise, his clothes were divers times pulled from them, himself thrust out of his bed, and his pillow thrown after him. The lad also would have his clothes plucked off from him in these winter nights, and was wofully dogg'd with such fruits of devilish spite, till it pleased God to shorten the chain of the wicked dæmon.

All this while the devil did not use to appear in any visible shape, only they would think they had hold of the hand that sometimes scratched them ; but it would give them the slip. And once the man was discernably beaten by a fist, and an hand got hold of his wrist, which he saw but could not catch ; and the likeness of a blackmore child did appear from under the rugg and blanket, where the man lay, and it would rise up, fall down, nod, and slip under the clothes, when they endeavoured to clasp it, never speaking anything.

Neither were there many words spoken by Satan all this time ; only once, having put out their light, they heard a scraping on the boards, and then a piping and drumming on them, which was followed with a voice, singing, "Revenge ! Revenge ! Sweet is revenge !" And they being well terrified with it, called upon God : the issue of which was, that suddenly, with a mournful note, there were six times over uttered such expressions as, "Alas ! me knock no more ! me knock no more !" and now all ceased.

The man does, moreover, affirm that a seaman (being a mate of a ship) coming often to visit him told him, that

they wronged his wife who suspected her to be guilty of witchcraft; and that the boy (his grandchild) was the cause of this trouble; and that if he would let him have the boy one day, he would warrant him his house should be no more troubled as it had been. To which motion he consented. The mate came the next day betimes, and the boy was with him until night; since which time his house, he saith, has not been molested with evil spirits.

Thus far is the relation concerning the dæmon at William Morse his house in Newberry. The true reason of these strange disturbances is as yet not certainly known; some (as has been hinted) did suspect Morse's wife to be guilty of witchcraft.

One of the neighbours took apples, which were brought out of that house, and put them into the fire; upon which, they say, their houses were much disturbed. Another of the neighbours caused an horse-shoe to be nailed before the doors; and as long as it remained so, they could not perswade the suspected person to go into the house; but when the horse-shoe was gone, she presently visited them. I shall not here inlarge upon the vanity and superstitions of those experiments, reserving that for another place; all that I shall say at present is, that the dæmons, whom the blind Gentiles of old worshipped, told their servants, that such things as these would very much affect them; yea, and that certain characters, signs, and charms, would render their power ineffectual; and accordingly they would become subject, when their own directions were obeyed. It is sport to the devils when they see silly men thus deluded and made fools of by them. Others were apt to think that a seaman, by some suspected to be a conjuror, set the devil on work thus to disquiet Morse.

family; or, it may be, some other thing, as yet kept hid in the secrets of Providence, might be the true original of all this trouble.

A disturbance not much unlike to this hapned above twenty years ago, at an house in Tedworth, in the county of Wilts, in England, which was by wise men judged to proceed from conjuration.

"Mr. Mompesson of Tedworth being in March, 1661, at Ludgershall, and hearing a drum beat there, he demanded of the bailiff of the town what it meant, who told him, they had for some dayes been troubled with an idle drummer, pretending authority and a pass under the hands of some gentlemen. Mr. Mompesson reading his pass, and knowing the hands of those gentlemen whose names were pretended to be subscribed, discovered the cheat, and commanded the vagrant to put off his drum, and ordered a constable to secure him, but not long after he got clear of the constable. In April following, Mr. Mompesson's house was much disturbed with knockings and with drummings; for an hour together a dæmon would beat Round-heads and Cuckolds, the tattoo and several other points of war, as well as any drummer. On November 5, the dæmon made a great noise in the house, and caused some boards therein to move to and fro in the day time, when there was an whole room full of people present. At his departure, he left behind him a sulphurous smell, which was very offensive. The next night, chairs walked up and down the room; the childrens shoes were hurled over their heads. The minister of the town, being there, a bedstaff was thrown at him, and hit him on the leg, but without the least hurt. In the latter

end of December, 1662, they heard a noise like the jingling of money, the occasion of which was thought to be, some words spoken the night before by one in the family, who said that furies used to leave money behind them, and they wished it might be so now. In January, lights were seen in the house, which seemed blue and glimmering, and caused a great stiffness in the eyes of them that saw them. One in the room (by what authority I cannot tell) said 'Satan, if the drummer set thee a work, give three knocks and no more,' which was done accordingly. Once, when it was very sharp severe weather, the room was suddenly filled with a noisome smoke, and was very hot, though without fire. This darkness would ply some nasty and many ludicrous foolish tricks. It would empty chamberpots into the beds, and fill porringers with ashes. Sometimes it would not suffer any light to be in the room, but would carry them away up the chimney. Mr. Mompesson coming one morning to his stable, found his horse on the ground, having one of his hinder legs in his mouth, and so fastened there that it was difficult for several men with a lever to get it out. A smith, lodging in the house, heard from the room as if one had been shoeing an horse, and what came as it were with a pincers. The smith's nose, most part of the night. This was under vehement suspicion for a conjuration, and demned to transportation. All the time of his absence, the house was quiet."—See *Shirley's Collection of Modern Relations*, p. 71, &c.

But I proceed to give an account of some other late appearances in New-England, which were understood















